ARCHÆOLOGICAL SURVEY



By
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ARCHÆOLOGICAL SURVEY

OF

MAYURABHANJA PROPER.

BĀRIPADA.

BARIPADA on the river Bara-Balañg, lying at Lat. 21° 56' N and Long. 87° 27' E is the present head-quarters of the Mayūrabhañja State. Before the Bhañja Rājās left Hariharapura and settled here, the place was very little known to the public. It was at that time a common village, which gradually grew into a small town and subsequently became the capital of Mayūrabhañja.

The place does not claim a very remote antiquity and possesses few objects of antiquarian interest. It was brought to the notice of the public for the first time by Major Rennell in 1779 A D. as Burpuddah.* From various information and evidences that can be gathered from

* J. Rennell's Bengal Atlas, Sheet Nos. VII and IX.

different sources, we learn that the place was enlarged into a town by Mahārāja Jadunātha Bhañja. Since then it passed through successive stages of development and now the opening of the Bengal-Nagpur Railway and more recently of the Mayūrabhañja State Railway has considerably improved the commercial and industrial position of the place.

The town formerly, had not a very large number of brick-built houses. The newly built palace at Belgaḍiyā, and other buildings and temples, however, now add to the natural beauty of the place. Besides these, there is another object of interest, *viz.*, extensive ruins of a mud fort, now known as Bagh-Samalgaḍa. The greater portion of this ruined fort is now covered with jungle, extending over nearly one-eighth of the area of the whole town. Within the fort is to be found the ruins of old temple of Ambikā Devī. At the time when the temple was built, the place was probably in a flourishing condition. A small portion of the jungle has of late been cleared and houses in ruins are now visible here and there. These relics clearly show that the place was once thickly populated. There is very little doubt that the mud fort was built by the Bhañja Rājās, who removed to this place and settled here permanently; but we are unable to ascertain the period when it was first constructed.

Besides the ruined fort, there is a temple here more than three hundred years old, which is popularly known as the temple of Buḍā Jagannātha. It was built by Rājā Vaidyanātha Bhañja, after the style of the Kakhāruā Vaidyanātha

temple of Māntri.* This is made of laterite stone with ornamental carvings. Within the enclosure and adjoining the boundary wall of the temple, small rooms are to be found all around, lying apart from each other. These are dedicated to various gods and goddesses whose stone images are enshrined therein.

There was an inscription on the wall of the temple which ran as follows :—

"शकाब्दे सागरे रन्ध्रे कृते नक्षत्रनायके ।

भञ्जेन वैद्यनाथेन प्रासाद कृतमेदिनी ॥"

A transcript of this inscription is still preserved by the local Pāṇḍās. But as the above çloka contains some grammatical errors, Mahārāja Kṛṣṇachandra Bhañja, father of the present chief, had it corrected thus :—

"शकाब्दे मुनिरन्ध्राब्धिशुभ्रांशुप्रमिते शुभे ।

भञ्जेन वैद्यनाथेन प्रासादस्तु कृतो मुदा ॥"

and the new tablet prepared by him was placed on the upper end of the right-hand boundary wall of the temple. Both the inscriptions, however, are of the same purport and may be translated thus :—

"In the year 1197 of the çaka era, this temple was built by Vaidyanātha Bhañja."

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* See Report on Māntri.

In a small room within the temple enclosure, is to be found an image of Lokeçvara Bodhisattva (locally called Anantadeva) with four hands*. It is an object of beauty and made of black chlorite. The existence of this image clearly indicates that Buddhist influence was once predominant at the place. There are sufficient proofs to substantiate the fact that the Bāuri or Bāthuri tribes of Mayūrabhañja were originally Buddhists. The name Bāripadā appears to be a corruption of Bāuripadā.

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* See plate No. 22.

HARIPUR.

HARIHARAPURA or Haripuragaḍa is situated 10 miles to the south-east of Bāripadā, the present chief town of the Mayūrabhañja State. Haripur was the capital of the State before the present town of Bāripadā was founded. It was at that time in a flourishing condition. The vast ruins of the old capital of Haripur afford ample and interesting materials for antiquarian research. It is painful to recollect how Hariharapura, once the capital of the Bhañja Rājās, became deserted, and in course of time grew into a dense jungle. Few among even those who live in its neighbourhood, know of its former glory!

Hariharapura is the correct name of the present Haripur. Though it was shown as "Harriorpour," in the old map of Rennell of 1770 A. D., it remained unknown to the public for over half a century more. In the genealogical account, found in the house of Çyāmakaraṇa of Nayābasān, it is recorded that Mahārāja Harihara Bhañja, a powerful monarch of the line, founded a city in 1322 çaka, corresponding to 1400 A.D. He called the place Hariharapura after his own name and made it the capital of his kingdom.†

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* See J. Rennell's Atlas, Sheet Nos. VII & IX

† An account furnished by the State and published in the Viçvakoṣa (Vol. XIV, p. 196) gives reigning dates of Harihara Bhañja as [illegible] A. D.; but this does not appear to be correct, for we find that Hariharapura was mentioned in the writings of Govinda Dāsa, one of the attendants of Çri Gaurāṅga. It was [illegible] years ago.

The favourable conditions of its situation and its charming surroundings were probably the chief attraction for the Rājā to choose this place for his capital. A close examination of the innumerable ruins that surround the place, and its neighbouring hill-fort Kusumiā or Bana-kāṭigaḍa, leads to the conclusion that it attained its prosperity at least a few years before the time of Harihara Bhañja. The river Bara-Balang which formerly used to flow by the eastern and southern sides of the ancient capital, now appears to have somewhat changed its original course.

Hariharapur found a prominent place in the accounts of Bengal and Orissa of the 15th and 16th centuries, when Chaitanya Mahāprabhu passed through this place on his way to Utkala. Govinda Dāsa who accompanied Gaurāñga in his journey, wrote thus in his *Karacha* 400 years ago:—

परदिन सुवर्णरेखार धारे गिया ।
पुलकित रघुनाथ डासेरे देखिया ॥

अनन्तर हरिहरपुर मोरा याइ ।
सेथा गिया हरिनामे मातिल निमाइ ॥

नाचिते नाचिते प्रभु अज्ञान हइल ।
आछाड़ खाइया नेत्र भूतले पड़िल ॥

रइरूपे सेइदिन अतीत हइला ।
आनन्दे मातिया प्रभु कान्दिते लागिला ॥

तार परदिन मोरा याइ बालेश्वरे।
गोपाले हेरिया तथि आनन्द अन्तरे॥

परदिन प्रातःकाले नीलगड़े याइ।
नीलगड़े गिया नामे मातिल निमाइ॥

(गोविन्ददासेर कड़चा, ४२ पृः)

[Next day we reached the Suvarṇarekhā and were glad to see Raghunātha Dāsa there. We started thence for Hariharapura where Nimāi (Lord Gaurāṅga) chanted the name of Hari in ecstasy, and while dancing, became unconscious and fell on the ground. The day passed in this way, and the Lord, becoming mad with divine joy, shed incessant tears. The next day, we went to Bāleçvara (Balasore) and were much delighted to see Gopāla (Gopīnātha) there. The next morning, we went to Nīlagaḍa (Nīlgiri). There Nimāi was again absorbed in chanting the holy name of Hari.]

From the extracts quoted above, I am inclined to think, that at the time referred to in it, there existed a convenient road from Nadia to Puri, by which the Lord pursued his journey through Haripur, to the sacred seat of Jagannāth: Rājā Pratāparudra Deva of Utkala also travelled by the same way on his pilgrimage to Vṛndāvana. The locality known as Pratāpapur is situated close to it, and very likely it had derived its name from that great ruler of Orissa.

* See report on Pratāpapur.

Mahāprabhu Chaitanya spent eighteen years in Utkala, but during this long period, the Bhañja Rājās, who all along remained attached to their çākta faith did not come under his influence. They, however, embraced Vaiṣṇavism long after his advent. We find mention of the capital of the Bhañja Rājās in the writings of the Muhammadan historian Badaoni who lived at a time later than that of Chaitanya-deva.—"The Bengal king (Sulaiman Kara-rani) despatched a force under Kālāpāhār, his general, to Orissa across Mayurabhañja and thence southward by the Kāsābasa river. Kalāpahār ravaged Orissa, defeated the Rājā's Deputy, and shortly afterwards the Rājā himself was killed and the Muhammadans finally conquered Orissa in 1568 A.D." (*Badaoni*, Vol. II. p. 174.)

The capital of the Bhañja Rājās suffered greatly at the hands of the iconoclast Kalāpahār. All the members of the royal family were compelled to run away and seek shelter in the hill-recesses. From this time forward, the invasions of the Musalmans became frequent. On account of the great strategic importance and the fortified position of the place, Dāud Khān, the Pathān king of Gauḍa, took refuge in Haripur to avoid all attacks from the powerful Mughal Emperor (Akbar).

It appears from Akbarnāma, that on the 3rd March, 1575 (20th Ziquadah, 982 A.H.) "Dāud Khān had taken up a strong position at Harihara-pur which lies between Bengal and Orissa."*

* See Ain-i-Akbari, Vol. I. translated by H. Blochmann p. 375. See also Tabakat-i-Akbari, Badaoni and Tarikh-i-Dāudi

Dāud Khān had a hard fight with Toḍar Mall and being defeated in battle, he proceeded towards Cuttack. The Mughal rule spread in Utkala with the defeat of Dāud Khān. Vaidyanātha Bhañja, one of the Bhañja Rājās of Mayūrabhañja, lived about that time. Mention is made of the prosperous condition of the court of the said king in *Rasika-Mangala* written about 1542 Çaka (1620 A.D.) by Gopijanavallabha, a disciple of Rasikānanda. Some time before this, Rasikānanda Thākur (a member of the Sṛṣṭi-Karaṇa family and a disciple of the well known Çyāmānanda), had gone to Mayūrabhañja to preach the gospel of Çrī Chaitanya. He met Rājā Vaidyanātha at Rājagaḍa where he was then staying with his family. This place is about 3 miles distant from Hariharapur. The following account occurs in *Rasika-Mangala* :—

"रसिके करिल आज्ञा श्यामानन्द राय ।
सर्व्वजीवे परित्राण कर महाशय ॥

उत्कलेर राजा प्रजा करह उद्धार ।
कृष्णप्रेमभक्तिरस कर परचार ॥

आज्ञा पाञा रसिकेन्द्र करिल गमन ।
राजगड़ स्थाने गिया हैल उपसन्न ॥

वैद्यनाथ भञ्ज राजा छोटराय सेन ।
राउत्रा अनुज तार तिन भाग्यवान् ॥

महाशीय तिन भाइ बड़इ प्रतापी ।
युद्ध शुद्धवंशेजात बड़इ प्रतापी ॥
शत शत सुपण्डित थाकेन सभाय ।"

(रसिक मङ्गल, ९० पृ:)

[Çyāmānanda Rāya commanded Rasika :— "Oh great Soul ! Give salvation to all men and save the King of Utkala and his subjects by preaching love for Kṛṣṇa." Getting this command Rasikendra went out on his mission and reached Rājagaḍa. There were Rāja Vaidyanātha Bhañja, his younger brother Choṭa-Rāya-sena, and the youngest Rāutrā. All the three brothers were fortunate, very illustrious and powerful and had come out of the pure solar stock. Hundreds of Pandits adorned the Royal Court.]

From the inscription on the temple of Buḍā Jagannātha at Bāripadā, we learn that Rājā Vaidyanātha Bhañja was reigning in 1575. It has been mentioned above that, Dāud Khān was staying at Hariharapur in the same year. Rājā Vaidyanātha Bhañja had, removed to Rājagaḍa about this time, and it was at this place that he received Rasikānanda at his Court.

The ruins of Rājagaḍa, now overgrown with jungles and haunted by wild elephants and tigers, attest to the site where Rājā Vaidyanātha Bhañja had once built a temporary fort.

Before Rasikendra came to the royal court, the Bhañjas were all Çāktas. Rājā Vaidyanātha Bhañja was the first scion of the dynasty to adopt the Vaiṣṇava faith as expounded to him by Rasikendra. His brothers followed him in his wake and gradually others accepted the creed in large number. Rasikendra became their spiritual guide. 'The following is the text on the subject as we find in *Rasika-Mangala* :—

"हेनरूपे वेद्यनाथ उपदेश हैला ।

दिने दिने प्रेमभक्ति वाढ़िते लागिला ॥

अनन्य शरण हैला तिन सहोदर ।
कृष्णप्रेममय हैल उत्कल नगर ॥

भञ्जभूमे सर्व्वलोक हैला वैष्णव ।
शैव शाक्त जीवहत्या छाड़िलेन सव ॥'

[In this manner the initiation of Vaidyanātha took place and his love and *bhakti* began to increase daily. The three brothers gave themselves up solely to Çrīkṛṣṇa and the love for Kṛṣṇa spread all over Utkala. People of Bhañjabhūma thus became *Vaisnava* and the Çaivas and Çāktas gave up animal sacrifice.]

The Gosvāmins of Gopīvallabhapur—the descendants of Rasikānanda,—are the *gurus* (spiritual guide) of the Bhañja family even up to this day. After his initiation by Rasikānanda, Rājā Vaidyanātha, with a view to perpetuate the memory of his *guru* in holy conjunction with his Iṣṭadeva, erected the temple of Rasika-Rāya in his capital at Hariharapur. This temple, though at present deserted, broken in most places, and overgrown with wild plants, is still regarded as a *vestige* of the glorious deeds of Rājā Vaidyanātha. Nowhere in the whole of Utkala is to be found a brick-built temple of such superior workmanship and grandeur; such temples are rare even in Bengal.

Besides the temple of Rasika-Rāya, Rājā Vaidyanātha had a stone-temple erected at Bāripadā, in honour of Jagannātha, which is now known as Buḍā Jagannātha.*

* See Report on Baripada.

We learn from the author of *Rasika-Mangala* that Rājā Vaidyanātha died during the lifetime of Rasikānanda and Çyāmānanda.* The genealogical account of the Satapathīs mentions Rājā Jagateçvara as predecessor of Vaidyanātha. Following the popular tradition as given by the author of Çyāmānanda's Dvādaça-Çākhā-Varnanā, we find a passage † noted below, from which it appears that after the death of Rājā Vaidyanātha, Jagateçvara who firmly established himself at Hariharapur, was recognised as belonging to the Çākhā of Çyāmānanda.

After the death of Rājā Vaidyanātha, the Bhañja Rājās reigned in peace and prosperity for about a century. During this period the Rādhā-mohana and Lakṣmī-Nārāyana temples were erected in Haripur and the Gundichā temple was built at Vṛndāvanapur-çāsana, a village adjoining Haripur.

The above Rādhāmohan and the Gundichā temples are said to be the work of Rājā Vīra

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*"वैद्यनाथ महाराजा बड़ महाजन।
कायमनो वाक्ये हइ रसिक शरण।
देहत्याग करिलेन उत्कल भुवने।
वृन्दावने देखिलेन सब साधुगणे॥"

(रसिकमङ्गल. [illegible])

†"हरिहरपुरे घर, नाम श्रीजगतेश्वर,
सांकोयाते श्रीमधुसूदन।"

(द्वादशशाखा वर्णना)

Vikramāditya. It was also at this time that the Teleŋgā Darwajā (Telgu gate) of the Haripura-gaḍa was decorated with ornamental works and surmounted with *Chauri*.

During this time the Muhammadans once again attempted to invade Haripur. Ali Verdi Khān, on obtaining the Subadarship of Bengal, directed his attention towards Orissa and made up his mind to bring Murshid Kuli Khān, the Subadar of that province under his subjection. The author of Riyaz gives us the following vivid description :—

"In short, from fear of Ali Verdi Khān, Murshid Kuli Khān made preparations for self-defence, and exerted himself streneously towards the mobilisation of an army." . . "Ali Verdi Khān Mahabat Jang, with a large army and an immense artillery, instantly marched towards the province of Orissa. On receipt of this news, leaving his wife, Durdanah Begam, and his son Yahya Khān with his treasures in the fort of Bārahbāṭi, Murshid Kuli Khān with an efficient force and requisite war-paraphernalia, together with his two sons-in-law, named Mirza Muhammad Bāqir Khān, a prince of Persia, and Alauddin Muhammad Khān, marched out from Katak (Cuttack) in order to fight, and advanced to the port of Balisar (Balasore). At the ferry of Phulwār from the rock of Tilgaḍhi to the river Jon,* he threw up an entrenchment, and remained behind it waiting for the enemy.

*Maulavi Abdus Salam, the translator of Riyaz, could not identify Tilgadhia and Jon river, but on careful examination, we find in the Trigonometrical Survey Map of Mayurbhanja, a rocky region in the State called **Tilgadia** from which issues a river called **Sona-nadi** which can easily be identified with the Jon in Persian.

Unfortunately, Murshid Kuli Khān was ignorant of the wiles of the traitor in his own camp in the person of Mukhalis Ali Khān, and had, therefore, failed to take any precautionary steps against that double-faced scoundrel." . . .

"Advancing from Bengal by forced marches with a large army, which numbered more than one lak cavalry and infantry, Ali Verdi Khān reached Midnapur, secured the adhesion of the Zamindars of that district by bestowing on them khelats and gifts and encamped at Jalisar (Jalesore), which was an imperial outpost. On the banks of the river Suvarnarekhā, at the ferry of Rājghāt, Rājāh Jagar Dhar Bhañj, Zamindar of Morbhañj, had established a garrison of his *chuwars* and *khandaits* and had erected entrenchments. To cross, therefore, at the ferry at Rājghāt, which was protected by dense jungles and thorny trees, was found to be a difficult operation, and therefore, Ali Verdi Khān had to ask for help from the Rājāh. The Rājāh, however, was haughty owing to his command of a large army, and did not care for Ali Verdi Khān. He refused to side with the latter or to permit him to cross at Rājghāt ferry. Ali Verdi Khān, placing his artillery wagons in front of the Rājghāt ferry, commenced bombarding it. The Rājāh's army were unable to hold the ground in their entrenchment and fled to the jungles. Ali Verdi Khān with troops and artillery crossed over at Rājghāt and encamped at Rāmchandrapur, which was at a distance of one and a half *karoh* from Murshid Kuli Khān's encampment. Emissaries and envoys were busy for some days moving to and fro, with messages of peace and war, and this sort of diplomatic parley lasted for one month. All this time, Murshid Kuli Khān

did not advance across the ferry of Phulwar. · · · But as the period of stay within entrenchments was tediously protracted, Mirza Baqir, carried by his youthful impulsiveness, sallied out with his contingent composed of Syeds of Bārha and arrayed himself in battle-rank. Murshid Kuli was, therefore, obliged to array his troops in front of Ali Verdi Khān's army. On both sides, the battle opened with a cannonade, which was soon abandoned for a sword and spear-charge at close quarters. * * * Before this gallant charge, Ali Verdi Khān's soldiers, who had hitherto fancied themselves lions of the forest of bravery, fled like sheep from the battle-field, and met with a crushing defeat." · · ·

· · · "Ali Verdi Khān on being apprised of this, hurriedly collected his vanquished troops by use of persuasions, and a second time engaged in fighting.* * * *Murshid Kuli Khān thus being defeated retired to the port of Balisar (Balasore), and there embarking on a sloop which had been kept ready from before, he sailed for the Dakhins."*

The valour and prowess with which the Rājā of Mayūrabhañja fought Ali Verdi in spite of his alliance with the Rājā of Nārāyaṇagaḍa and other local chiefs have been recorded by the author of Siyarul Muta-akhkhirin. The following are the extracts from the work :—

"As the army in its late expedition to Orissa was passing through the possessions of the Rājā of Mayūrabhañja, it had been exceedingly harassed by that Prince, who had vowed a personal attachment to Mirza-bakyr, and seemed

* Riyaz-us-Salatin, translated by M. Abdus Salam, pp. 326-330.

ambitious to give proofs of it at this particular conjuncture."*

Even after the defeat and flight of Murshid Kuli Khān, the Rājā of Mayūrabhañja did not acknowledge Ali Verdi as the Mughal Subadar of Orissa and caused him great annoyance whenever any opportunity presented itself and here is an extract from Riyaz on the subject :—

"Inasmuch as Jagat Isar Rājā of Morbhañj, has taken sides with Mirza Baqir and had not submitted to the authority of Mahabat Jang, the latter was in anxiety owing to his insolence. Therefore, on arrival at the port of Balasore, he girded up his loins in order to chastise the Rājāh. The latter was at Hariharapur, which contained his mansion, and was at the time plunged in pleasures and amusements. His knowledge of the denseness of the forests that surrounded him, coupled with his command of numerous hordes of *Chuwars* and *Khandaits* made him feel insolent, and so he did not pull out the cotton of heedlessness from the ears of sense, nor cared for the army of Ali Verdi Khān. Ali Verdi Khān's army stretching the hands of slaughter and rapine set about looting and sacking the populations, swept the Rājāh's dominion with the broom of spoliation, captured the women and children of the *Khandaits* and *Chuwars*, and sowed dissensions amongst them. The Rājāh seeing the superiority of Ali Verdi Khān's army with his effects, followers and dependants, fled to the top of a hill, and hid himself in a secret *fastness* beyond the ken of discovery. Ali Verdi Khān then subjugated

* See Siyarul-Muta-akhkhirin, translated by Mustafa, Vol. I, p. 381. (*Calcutta ed.*).

the tract of Morbhanj, shewed no quarter, and mercilessly carried fire and sword through its limits."*

Continuing the statements given above, the author of Muta-akhkhirīn charges the Rājā with gross misconduct and defends the Viceroy in his attempt to crush the impudent Rājā. He declares,—"A conduct so characterised, could not fail to render him an object of wrath for the Viceroy, who on his side, resolved to make an example of him on his return from the expedition. The Rājā, sensible now of his danger, had thrown himself into the arms of Mustāfā Khān who interceded vigorously for him. But this intercession of his had been taken so ill, that it had even produced some very severe looks, with a severe reprimand. A few moments after, an order was given to Mīr Jāfar to despatch the man, the moment he should make his appearance in the hall of the audience; for the Rājā finding his application to the general had produced nothing but further tokens of wrath, had resolved to risk a visit on his own bottom, and he came without a safe conduct. But the hall being already taken possession of by Mīr Jāfar Khān, who filled it with armed men, the Gentoo no sooner made his appearance, than he was set upon instantly and hacked to pieces; whilst all his attendants were sought out and knocked down, as if it had been a hunting match. After this execution, his country had been thoroughly plundered and sacked to the great regret of the general, who conceived his honour deeply wounded in this whole management. All these

* The Riyazu-s-Salatin, translated by Maulvi Abdus Salam, p. 337.

transactions having taken place a few days before the arrival of the Marāṭhās."*

We come to know both from Riyāz and Siyar-ul Muta-akhkhirin that at the time when 'Alī Verdi Khān arrived at the borders of Mayūrabhañja with the object of subduing Murshid Kulī Khān, Jagardhar Bhañja† was the reigning monarch of Hariharapur; but at the time of his return after defeating the Paṭhān King, we find Jagat Isar. Bhañja ‡ to be the reigning Chief of the place.

'Jagardhar' is described as Chakradhara in Çyāma Karaṇa's genealogy and also in the *Royal sanad*. In the said genealogy, 16 years has been stated to be the period of the reign of Chakradhara and 25 years that of Jagateçvara Bhañja. But from the facts described in the two aforesaid historical works, this does not appear to be correct. It would be altogether different, if we take Jagardhar and Jagateçvara to be the names of one and the same person, and consider them to have been erroneously used to represent separate personalities.

There was indeed a Rājā by the name of Jagateçvara, mentioned as a disciple of Çyāmānanda, but he lived a hundred years before the time of Chakradhara. Be that as it may, it is true that after the assassination of Chakradhara Bhañja, Mayūrabhañja was greatly troubled by the ravages of the Muhammadan army. The plunder and rapine of the Muhammadan invaders forced the Bhañja Rājās

* Siyar-ul Muta-akhkhirin, translated by Hajee Mustapha, Vol. I. p. 381.

† Riyaz-us-salatin, As. Soc. ed., p. 327.

‡ Riyaz-u-salatin, As. Soc. ed., p. 337.

to change their seat of government; and they sometimes lived at Hariharapur and sometimes at Bāmanaghāṭi. For, we know that Rājā Sarveçvara Bhañja who ruled during the period 1627 to 1658 A. D. was known as the Rājā of Bāmanaghāṭi.

From this time, the downfall of Hariharapur may be said to have commenced. Following upon the wake of the Mughal Viceroy 'Alī Verdi Khān, bands of Marāṭhā freebooters over-ran the province and reduced Mayūrabhañja to a deplorable condition. Some idea of this can be formed from the account of Māntri.* Tradition has it that no sooner, did the fort of Māntri fall into the hands of the enemy, than Rājā Dāmodara Bhañja began to retrace his steps and at last took refuge at Bāmanaghāṭi. The Marāṭhās, however, advanced and pursued him up to Hariharapur, where they encamped. Vairāgī Bhañja was then the ruler of that place. Finding it beyond his power to meet the attack of the redoubtable Marāṭhās, he left the capital in the guise of a Vairāgī (anchorite). According to another tradition, it was Rājā Dāmodara Bhañja who left his seat of government in the disguise of a recluse. We find however, the names of both Dāmodara Bhañja and Vairāgī Bhañja occuring in the records of the time. Probably Vairāgī Bhañja was the brother or a near relation of Dāmodara Bhañja.

The Marāṭhās with their artillery devasted the place and brought it to a state of complete desolation. The fine and picturesque palace of Hariharapur was levelled to the ground. Even

* See Report on Māntri

Hindu Gods and Goddesses did not escape their ruthless hand. Though they were Hindus, they did not hesitate to demolish the temples and shrines they had learned to worship from their very infancy. The present ruins of Hariharapur bear testimony to the havoc caused by them. There is no historical record of the raids of these unwelcome visitors more than once; yet it is an undeniable historical fact that they succeeded in turning the once prosperous capital into a desolate mass of ruins (about 1791-92 A.D.), and this could not be performed in a single day.

The depredations of the Marāṭhā free-booters did not end with the rules of Dāmodara Bhañja and Vairāgī Bhañja. They again came down in hordes upon the Bhañja territory at the time of Rāṇī Sumitrā Devī, wife of Rājā Dāmodara and attempted to take away the images of Gods and Goddesses from the place. The images of Rasika-Rāya and Rādhāmohana had already been removed by the members of the Rāj family before their arrival. But the image of Lakṣmī-Nārāyaṇa fell into their hands, and for reasons which cannot be ascertained now, they brought it to Balasore, where it still exists. This stone-image is about 3 feet in height. The fine features and the graceful appearance of the figure attracted the attention of one Pyārī Bāī, a religious devotee, who took a fancy for it at first sight and began to worship it. When, however, Sumitrā Devī came on a pilgrimage to Remuṇā, she wanted to take the image back to Mayūrabhañja. But the people objected to this and insisted on its being allowed to remain where it was. Accordingly, the Rāṇī had some lands purchased at the cost of the State evidently

for the purpose of maintaining the Deva-sevā and the Ratha-yātrā. The present police lines of Paḍuyāpaḍā forms part of the Devottara Zamindary.

In the Court documents, Hariharapur was mentioned as the head-quarters of Rāṇī Sumitrā Devī though it had already been abandoned. In the *Kabuliyat*, which she executed in favour of the Governor-General in Council on the 2nd March of 1801 A.D., in connection with the settlement of Parganāh Nayābasāna of her Zamindary, she expressly mentioned "*Sákina Kille Hariharapura*" as her head-quarters.

A close examination of the existing ruins of Hariharapur, would furnish us with abundant proofs of the ravages committed by the Marāṭhās. These ruins tell a sorrowful tale even to this day !

The eastern side of the old Haripuragaḍa, now in ruins, is 1091 feet and the western side 1102 feet; whereas the northern and southern sides are 652 feet and 686 feet respectively. On the south-eastern corner of this wide area stands the beautiful temple of Rasika-Rāya. This temple, as already had been stated, was erected by Rājā Vaidyanātha Bhañja, three centuries ago. It is made of bricks of fine workmanship and shows an exquisitely fine taste in its representations from Hindu mythology. There is no brick-temple in the whole of Orissa, which can match it in artistic excellence.

In the opposite direction, and a little to the north of the court-yard of the said temple lies the Rāṇī-Hañsapura. It is the south-western portion of the building and consists of the seraglio with adjoining bath-rooms. No trace now exists

of the inner apartments, but a masonry well of massive structure and a reservoir standing by its side, present relics of the ancient bath-rooms. All other buildings, besides these, are now a heap of ruins and cannot be correctly identified. But we can safely state that on the north-east of the bath-rooms lies scattered in ruins the Harem.

To the east of this and on the north of the Court-yard of Rasika-Rāya-temple, once stood the Durbar Hall and the retiring chamber studded in front by sculptured stone-columns and arches of fine designs. A portion of the floor of the old rooms and walls has recently become unearthed. This has brought to light numerous stones with skilful works of art and remnants of ornamental plaster-work from the eastern portion of the building and the middle of the Hall. The plaster-works on the floor and on the walls show that they are not less than three centuries old, and the combined mortar has been transformed into such a hard substance that it can easily be taken for a superior class of modern cement.

A few specimens of earthen pots were found within the niches of certain rooms. Only a small portion of the spacious palace has been excavated. If the excavation be completed and all the rooms be brought to light in their original dimensions by taking out the rubbish with great care, it may probably throw some light on the real arrangement of things, that is to say, the nature of the buildings and of sculpture and architecture of the period. On a superficial examination of the extensive ruins of this ancient palace, it is not possible to form any idea of the position

of its component parts. A plan of the palace is given (Plate No. 53) which will give a rough idea of the structure and position of the buildings.

Radha-mohana temple.

To the north-west of the palace and behind the old Court stands the Rādhā-mohana-temple ; whereas the famous temple of Rasika-Rāya . occupied a space in a diagonally opposite direction, from which place the ladies of the royal household used to worship the deity. The Rādhā-mohana-temple is a plain rectangular block of building made of bricks and covered with *chunam* plaster. Its sanctuary was separated from the outer-hall by a perpendicular wall joining the two sides. It would not be out of place to mention here, that as the Rādhāmohana temple was situated within the outer Court compound, it was evidently meant for the male members of the household.

Rasika-Rāya temple.

The Rasika-Rāya-temple stood facing the inner apartments and the beautiful workmanship on its walls, offers a contrast to the plainness of Rādhāmohana-temple. A striking similarity to the architecture of this nature will be found at Viṣṇupur (Malla-bhūma) in the temple erected by Rājā Vīra Hāmbīra and his descendants. This very structure proves that they belonged to the same school. The curvilinear form of roofing in this temple is a style which according to Mr. Fergusson first originated in Gauḍa many centuries ago and was adopted by the Delhi Emperors in all architectural designs. It was latterly adopted in different parts of the civilized world.

The Temple of Rasika-Rāya consisted of two portions, *viz.*, the principle temple and the Nāṭamandira, in front of it. The Nāṭamandira is in a totally delapidated condition. Only one or two brickbuilt pillars now in ruins keep up a faint memory of its lost grandeur. Distinct evidence of a high style of architecture are still to be found in those broken pillars and heaps of bricks lying beside. The portion of the temple covered by the Nāṭamandira was 49 feet long and 23 feet broad. The main temple has not yet been totally ruined, though certain portions, have broken down and the temple has almost lost its former splendour. It is 30 feet long and 27 feet 6 inches broad. The temple is divided into a sanctuary and the Jagamohana. The latter is a small place just in front of the sacred chamber where the idol is placed. The walls around the sanctuary on the north, south and east side of it are 3 feet 4 inches in thickness, excepting the western portion where the wall is 7 feet in width and there is a cell attached to it. The unusual thickness of these two latter walls has led some people to think that these contain within them secret chambers in which the treasures of the temple used to be stored up.

A plan of the temple is herein furnished, which will give an idea of its structure. (Plate No. 60).

The temple of Rādhā-mohana is brick-built. It has not only lost its roofs but its greater portion is in ruins. The style of architecture of this temple is plain and simple. But as a work of art and in point of beauty, it is far inferior to that of Rasika-Rāya. Formerly the walls of the Nāṭamandira were painted with various beautiful representations of

the deities. Most of the pictures have been effaced, but their outlines are yet to be found on the walls. The paintings within the niches are preserved up to now, in minute details. Such for instance are the pictures of Vāmana, Matsya and of Jagannātha, but those on the inner walls, other than the above, have been damaged by exposure. It has already been mentioned that this temple was constructed by Rājā Vīra Vikramāditya Bhañja. A plan of the above temple is given in Plate No. 61.

Jagannātha.

On the south-east of the temple of Rasika-Rāya, at a distance of 270 feet and outside the fort enclosure lies the temple of Jagannātha. The image of Jagannātha which was formerly placed in the temple, has now been brought to Pratāpapura where he receives daily offerings. The general belief among the people here is, that this temple was constructed by Rājā Harihara Bhañja, the founder of Hariharapura, in imitation of the style of architecture of Gauḍa. It has already been mentioned that Rājā Vaidyanātha Bhañja and his forefathers formerly belonged to the Çākta sect and that he and his brothers were the first of this dynasty to adopt the Vaiṣṇava faith under Rasikānanda, the favourite disciple of Çyāmānanda. Thus it appears that Rājā Harihara Bhañja was a Çākta. But the erection of the temple of Jagannātha by him showed the eclectic nature of his religious faith. The artistic decorations on the outer walls of the temple of Jagannātha have lost much of their beauty. Those on the back of the temple, however, are fairly intact, though the plaster and white-wash have crumbled down. The temple was very artistically painted in various beautiful colours.

On a close examination of the side-walls traces of the paintings are still observed.

Mahisa-mardini.

There is also a stone-image of Goddess Mahiṣa-mardinī, known by the name of Gaḍa-Chaṇḍī in the clumps of bamboos in Baḍapāḍā, situated on the limits of Pratāpapura and Haripuragaḍa. It was formerly enshrined on the south side of Haripuragaḍa. (Plate No. 35).

There is a general belief among the people that the above image of Gaḍa-Chaṇḍī is the oldest to be found in the locality.

Kotāsani.

There is a small stone-image of goddess Koṭa-vāsinī, at present known as Koṭāsanī, standing by the side of the image of Mahiṣa-mardinī in the aforesaid bamboo-grove of Baḍapāḍā. It is popularly believed that she is the presiding deity of Hariharapura. This image of the goddess, if properly scrutinized, will appear to be much older than the images of Gaḍa-Chaṇḍī *alias* Mahiṣa-mardinī. This image though greatly disfigured by time, still retains a striking semblance to that of Jāṇgulī Tārā. (Plate No. 27). This may be taken to be an evidence of the influence of Tāntrika Buddhism extant in Haripur.

VRINDĀVANAPUR-CĀSANA.

VRINDAVANAPUR is about a mile and a half north-west of Hariharapur. It is also called Ananda-Vṛndāvanapur. The tradition says that the village was founded by Rājā Vṛndāvana Bhañja. He made an endowment of it to twelve Brāhmaṇas who settled in this place. The Rājā had a beautiful temple erected here which he dedicated to his favourite God Vṛndāvana-chandra. According to others, this village which is also called Vīra Vikramāditya-Çāsana, owed its origin to the monarch of that name. Vīra Vikramāditya was a devout Vaiṣṇava; the Guṇḍichā temple of Rādhā-mohana was built by him. We find that Vṛndāvana Bhañja's name does not occur in the genealogical list of the Bhañja Rājās. So the authenticity of the tradition that ascribes the village to Vṛndāvana Bhañja is doubtful. Probably it was Rājā Vīra Vikrama who made a gift of the village to the Brāhmaṇas and got both of the temples built; very likely the village has been called Vṛndāvanapur after the name of Vṛndāvana-chandra, the presiding deity of the place. When Haripur was in a flourishing condition, the *Ratha-jâtra* festival of Jagannātha and Rādhā-mohana, the deities most honoured in the capital of the Bhañja Rājās, used to be celebrated with great *eclat* and Vṛndāvanapur served as the halting station of the idols.

Both the temples are in ruins now. The temple of Vṛndāvana-chandra appears to be the older of the two and is a specimen of decorative art and architecture of the time. (Plate No. 63). The Guṇḍichā temple of Rādhā-mohana seems, to all intents and purposes, to be an imitation of the style adapted by the Vaiṣṇava architects of Bengal.

During the time of the Marāṭhā inroads, the village was deserted and remained in that state for many long years. About 50 years ago, the reigning chief of Mayūrabhañja brought some Brāhmaṇas from Nīlgiri and Balasor and made them settle there. The Brāhmaṇa residents of the village belong to Rik and Yayurveda and bear the following titles :—

Mahāpātra of Vaçiṣṭha Gotra, Çatapathī, Miçra, and Achāryya of Vātsya Gotra, Dāsa of Kauçika Gotra, and Miçra of Gautama Gotra.

There is a Maṇḍapa in the village which is used for the purpose of *Upanayanam* and other religious ceremonies of the Brāhmaṇas. The Brāhmaṇas of the place are practised archers. If a fruit is to be plucked from a tree, they do it by means of arrows. Besides the Brāhmaṇas, the people of the following castes are to be met in the village—Kāmār, Kumbhār, Ojhātantri, Dhobi, Bhumij, Tāmbuliya Bhumij, Bāthuḍi and Santāls.

There are several deities that are worshipped by the rustics in the bamboo-grove. They are called Koṭāsanī, Mahisāsurī, Kālāpāhāḍ, Sātbahinī &c. On the west of the bamboo-grove are to be found the ruins of an old building. There is a big tank which is called Lāl Bāgh. It is said that it was dug by Lāla Bāī, the

dancing girl of the Court of Rājā Dāmodara Bhañja. According to others this lake and the building in ruins belonged to a Muhammadan Nawab who temporarily resided in the locality. We find from the Akbar-nāmāh that the Pathān King Dāud Khān retreated into the recesses of the jungles in the vicinity of Hariharapur Gaḍa and lived there for a time to avoid the attacks of the Mughals. The Muhammadan Nawab of the tradition may probably be the great Pathān chief. The tank remains full of water all the year round; but for some mysterious reasons no one ventures to touch it. A tunnel joins the tank with the river Buḍa-Balang at a place called *Kanyánágir ganda.* This tunnel possesses some strong stone-arches. There are many wonderful stories current amongst the people of the place regarding Lāl Bāgh and the adjacent locality.

KUSUMIĀ

OR

BANAKĀTHI-GADA.

In the recesses of the jungles of Tasarāḍā, a mile on the north-east of Hariharapur and half a mile north-west of Pratāpapur Dāk Bunglow, are to be found the ruins of a stone-fort which is popularly known in the locality as Banakāṭi-gaḍa. This name has evidently been given to the place by the people who visited it for the purpose of cutting woods; but the real name of the fort was known to be Gaḍa Kusumiā. It was surrounded by a ditch, of which there are still some remnants. The big ramparts, which once formed part of the fortified city, have gone down into the bed of the river Buḍa-Balang. But huge stone-blocks are to be found in abundance on the ground and also under the sandy bank of the river, testifying to the existence of ancient fortifications. The name Kusumiā-gaḍa apparently conveys the idea of a settlement of the Kusumba-Kṣatriyas here; and the name of Kusuma-Talāo Gaṇḍa, only a mile south-west of Banakāṭī-gaḍa also confirms the supposition. The neighbouring places were once replete with traces of the powers of the Kusumba-Kṣatriyas, about whom we have written at some length in the Introduction.

PRATĀPAPUR.

Pratapapur is 11 miles to the south-east of Bāripadā and is only 6 miles away from Kṛṣṇachandrapur Station (M. S. Ry.). This place is bounded on the South and West by the river Buḍa-Balang. Beyond this river covering a tract of over 12 miles to the east and south, lies the forest of Tasarāḍā in the Parganā Banahāri which extends up to Bāripadā.

Pratāpapur was formerly called Rāmachandrapur after the name of Rājā Rāmachandra Bhañja Deva who founded it. The place which is only a village now, once was a flourishing town and its date of foundation was much anterior to that of Hariharapur. A dilapidated temple of Dadhi-Vāmana and an indigo-factory both founded by Mahārāja Jadunātha Bhañja are amongst the old relics of the place. At one time it yielded a good crop of indigo and the factory was under the supervision of a Bengali officer. At present the Sardār of the place holds his office in the old factory building. There is a small hut in which the image of Jagannātha, Dadhi-Vāmana and Mahāprabhu Chaitanyadeva are worshipped.

An interesting tradition about the advent of these deities in Pratāpapur is current among the local Pāṇḍās.—Rājā Pratāparudra, the far-famed monarch of Orissa, was a devoted follower of Çrī Chaitanyadeva and when the latter expressed a desire to leave Orissa with a view to

visit Vṛndāvana, the Rājā had an image of Chaitanyadeva made of *Nimba* wood. He wanted to keep this image with him and thus derive some solace during the absence of his great master. When, however, Chaitanya Mahāprabhu at last left Orissa, Rājā Pratāparudradeva took the images of Dadhi-Vāmana and Chaitanya with him and started for Vṛndāvana. On reaching Pratāpapur known at that time as Rāmachandrapur, the King fell seriously ill and feeling that his end was drawing near, he appointed 54 Paṇḍās for the worship of the two images. He also made an endowment of a property yielding an income of Rs. 2000 a year for the purpose. After the death of Rājā Pratāparudradeva, the name of the village was changed to Pratāpapur, in honour of the illustrious dead and it has, since that time, been known by that name. The construction of a temple for these images was commenced by the then ruling Bhañja Rājā, but ere it was completed, the temple was destroyed by Kālāpāhāḍa. The images were removed secretly to the fort of Hariharapur in order to be saved from the ruthless hands of the iconoclast. When Hariharapur had again to be deserted on account of the Marāṭhā raids during the reign of Dāmodara Bhañja, these images were brought back to Pratāpapur and Rājā Jadunātha Bhañja subsequently had a temple erected there for Dadhi-Vāmana. The other two images were subsequently placed in it. Of the 54 Paṇḍās appointed for their worship, the descendants of one only have survived.

As the city was losing its importance, its area was reduced, portions of it were parcelled off from the main city owing to physical and other

changes and they formed into separate villages. The western portions of Rāmapur were once included in Pratāpapur, but on account of a change in the course of the river, they have been cut off from the original city. They still retain the ancient name by which the old city was formerly known. There was a temple about a quarter of a mile to the west of the Pratāpapur Dāk Bunglow. This was known as the *Samâdhi* of Pratāparudradeva. But as the river changed its courses, the temple became submerged under water. Three or four years ago small portions of it could be seen protruding above the surface of water at Rāmapur; but at present all signs of this historic monument are lost.

The above three images made by Pratāparudradeva passed through many a vicissitude on account of the serious political disturbances which have taken place in the locality within the last 300 years. Though the images are held in veneration, no proper steps were ever taken to have them repaired or placed in suitable temples. The temple of Dadhi-Vāmana in course of time collapsed and the image was removed to a small straw-hut.

The political disturbances, referred to above, are well known to students of Indian History. We learn from the Mādalā Pañjī of Jagannātha that Rājā Pratāparudra died in 1556 A.D. Shortly after the demise of this illustrious king, Kālāpāhāḍa ravaged Orissa in 1565 A.D. Afterwards Dāud Khān, the Paṭhān chief of Bengal, on being pursued by the Mughal general, took shelter in this place. Hard fighting occurred between him and the latter near Hariharapur.*

* See Report on Haripur.

Dāud was completely defeated. The Paṭhāns, however, retained some power in the land and it was during the time of Akbar that Mān Siṁha came in person and totally subverted the Paṭhān supremacy, having killed Dāud Khān in a pitched battle. Although the Paṭhāns were completely routed, they retained some hold on the neighbouring lands and their descendants are still to be found in the village of Baḍasāi five miles to the west of Pratāpapur. Though the place was subjugated by the Mughal chief, he, however, could not restore peace and order. Fresh causes of disturbance soon occurred. The ravages of the Marāṭhās created a wide-spread panic in the country. Their object was to get possession of Hariharapur, and with this object they often attacked the place. But Dāmodara Bhañja was too powerful for them and repelled them frequently. Family dissensions, however, obliged the Rājā to ultimately desert Hariharapur, which was then exposed to the ruthless plunder of the Marāṭhās. The once beautiful capital of the Bhañja Rājās now presents a melancholy sight of desolation and ruin.

It is therefore not a matter of surprise that the images of the above deities should be neglected. The Marāṭhās being Hindus did not lay their ruthless hands on them, this being the only redeeming feature in the tale of plunder and ravages they committed. In the midst of the bustle, neglect and ravages consequent on the above incidents, the beautiful image of Lord Gaurāṅga lost its left hand and a portion of its head was damaged. But the devotion of the people remained as firm as ever, as is proved by the fact that hundreds of pilgrims assemble here every year from distant parts of

Chaitanya Mahāprabhu.

the country to celebrate the birth-anniversary of Chaitanya on the Dola-Pūrṇimā. On this occasion they sing the name of Hari day and night without cessation On the Makara-Saŋkrānti day a festival is held in honour of Dadhi-Vāmana which is attended by hundreds of devotees. This is briefly the tale of the two images brought down to Pratāpapur by Rājā Pratāparudra Deva. Pratāparudra had ordered a likeness of Chaitanya to be painted in water-colours, in which the King himself is represented as lying prostrate before his great religious master. This painting, which is a rare specimen of art, is still preserved at Kuñjaghāṭā Rājabāṭī, Murshidābād. Gaurīdāsa Paṇḍita had an image of Chaitanyadeva made of *nimba* wood, and we find that another such was made here by the order of Rājā Pratāparudra. These three likenesses possess the unique historical importance of having been made during the life-time of Lord Gauräŋga 400 years ago, and are hence objects worth being taken care of by those interested in the history of the rise and progress of the great Vaiṣṇava movement in Bengal and Orissa.

There are altogether 122 families at present living at Pratāpapur. They may be grouped as follows :—

Brāhmaṇas, Karaṇa, Khaṇḍāit, Puṭula Bania, Bārika, Vaiṣṇava, Magadha, Gauḍa, Dhobi, Bhūmija and Bāthuḍi.

In the bamboo-grove which separates Pratāpapur from Haripur may be found the stone-image of the deity called Niçchalamaṇi, which the rustics of the place worship with great enthusiasm and earnestness. There is nothing, however, to show that this deity belongs to the Hindu Pantheon.

BADASĀI (BĀRSAI).

Badasai (Barsāi) is 6 miles on the south of Pratāpapur, and 17 miles away from Bāripadā. The present area was formerly occupied by four prosperous villages, *viz.*, Lāŋguli, Pāṭapur, Balimuṇḍalī and Kumāra-Çāsana. These have now become an extensive field and bear vestiges of vast ruins; but the present village is called वड़साइ (literally, large village). The extensive heaps of ruins, numerous tanks, images of gods and goddesses pertaining to different religious creeds scattered in various places and the ruins of big temples, bear ample testimony to the ancient glory of this village. Ancient Jaina and Buddhist relics as well as those belonging to different sects of the Hindu religion are found here. These go to show that the influence of all three religions at one time prevailed here. How this extensive and populous place fell into ruin has not yet been correctly ascertained. The old residents state that there was a Tahçildār's *cutchery* in village Köçāli on the east of Badasāi even during the time of Rājā Dāmodara Bhañja. At that time it was a populous village and was under Brāhmanic influence. Being afraid of a Marāṭhā invasion, Rājā Dāmodara fled from his capital to Bāmanghāṭī. During the absence of the Rājā and the royal family the State-elephant (Pāṭa-Hāti) became wild and disorderly, broke his iron chain and found his way from Haripur fort to Baḍasāi. Shortly before this, the Tahçildār managed to bury

all the royal treasures underground and fled with his family. Those inhabitants who continued living there at the time got tired of the ravages of the mad State-elephant and eventually left the place. Thus Köçāli, Balimuṇḍalī, Kumāra-Çāsana and Pāṭapur became totally deserted. Within a short time of this incident, these prosperous and populous places became dense forest. Mahārāja Jadunātha Bhañja gave these and several other adjoining villages, such as Barapaḍā etc., to his daughter as her dowry. For this reason no other member of the royal family made any attempt to settle here. The officers in the employ of the Rājā's daughter did their utmost to reclaim these jungles and once more the place became habitable through their effort. The soil was very fertile and attracted agriculturists who reclaimed all the jungle. Thus gradually Köçāli, Bālimuṇḍalī, Kumāra-Çāsana and Pāṭapur were converted into vast agricultural tracts. Through the exertions of an old Santal of the place, Brāhmaṇas and other respectable Hindus came to live in the northern part of Pāṭapur. Fifty or sixty years ago, at the time of clearing the jungles, the temple of Pāça-Chaṇḍī was discovered. About two hundred feet to the north-east of this temple and within the site of the present Köçāli village, there is a high table-land. For some years past melons (फटि) have been growing luxuriantly on this land. The people of the locality have vague traditions about treasure being hidden in the place; they also believe that it is the abode of some invisible spirit. About 500 feet to the east and 200 feet to the south of this land are situated two big old tanks called Koṭibrāhmī and Bodhi-Pukhur respectively. At the outskirts of village Köçāli, north of Koṭibrāhmī tank, an image of the 23rd Tīrthaṇkara

(Pārçvanātha Svāmī) has been discovered. This stone image seems to be very old. An image of Viṣṇu has also been found in the village of Kōçāli. This image is also an old one.

Temple of Pāsachandi.

Among the vast ruins of Baḍasāi, there is a stone-temple which stands in the eastern part of the village. The temple, although now in ruins, is an object of much interest. It is commonly called the temple of Pāça-Chaṇḍī, a grim skeleton figure with eight arms. The original temple was 21 feet 6 inches high and its base 12 feet. On the roof and columns of the temple a Vaṭa tree (ficus indica) has grown about 10 feet thick. A glance at the tree will convince one that the temple must have been left neglected for centuries together and consequently fallen into decay. That its artistic beauty was of a high order is evident from the āmalaka on the top of the temple. But the plaster having entirely come away, there is now no means of forming an idea of its architectural excellence. This stone temple seems to partially indicate the influence of the Drāvidian style of architecture. The original image of the Goddess Pāça-Chaṇḍī was brought to Bāripadā and in its place a figure, 1½ cubits high, of Nārasiṁhī has been substituted. (Plate No. 32). In front of the temple is a court-yard where heaps of stones are lying scattered about. One is tempted to think that these are the ruins of a Nāṭamandira. Human skulls having been found here, there is a popular belief that formerly human sacrifices were offered here in large numbers before the goddess. There are traces here and there of the Kurumberā (enclosures) which existed in early times round

the temple and the tank. This Kurumberā is about 200 by 200 feet. Formerly on each side of the *Simha-dvára* (Lion-gate) of the enclosure there was the figure of a lion standing on elephant. (Plate No. 66). These two figures have now been removed and placed on the court-yard of the temple. The sculptural beauty of the figure of a lion piercing the head of an elephant is superb and compels admiration. The figures of the Goddess and lion are made of excellent chlorite. The lion is 2 cubits high and 1½ cubits broad. Formerly people used to call the place Naramuṇḍa-bali or Bali-Naramuṇḍa—as numerous human sacrifices used to be offered to this goddess. To this fact probably the village owes its name Naramuṇḍalī (the place of human sacrifices).



66. LION ON ELEPHANT.

Tradition says, that the temple of the Goddess was built by the Bhañja Rājā Vikramāditya. The Çāsana which was granted here by his youngest son, Prince Balabhadra Bhañja, was known among the people as "Kumāra Balabhadra-pur-Çāsana." This name was latterly corrupted into 'Kumār-Çāsana' and later still to

Komāçāsana. The ruins of this Kumāra-Çāsana still exist in the northern part of Baḍasāi. Fragments of stone with artistic carvings thereon are found underground here. The place is likely to yield rich material for history in the shape of ancient relics to systematic and well directed excavations.

We are not, however, prepared to accept the tradition crediting Rājā Vīra Vikramāditya with having built the temple. Rājā Vīra Vikramāditya flourished 250 years ago, and most likely the temple was deserted before that period. The temple was erected long before the time of this Rājā, during Çākta ascendancy. There are also other considerations which cannot be ignored. Vikramāditya was a Vaiṣṇava by faith and the present Rādhā-mohana temple of Haripur and Guṇḍichā of Vṛndāvanapur (Vīra Vikramāditya Çāsana), were built by him. Most likely Balabhadra Bhañja stayed here and granted the Çāsana* in behalf of his father. That is the reason why the Brāhmaṇas who were benefited by this Çāsana used to ascribe everything that was good and noble in the locality to Vīra Vikramāditya. The place where Kumāra Balabhadra Bhañja used to live became famous as Kumārçālī; it is now called Köçāli and lies half a mile to the east of Baḍasāi. The Brāhmaṇas of Balabhadrapur-Çāsana have become almost extinct; the few surviving members of their families reside at Mādhavapur.

We are inclined to regard the temple of Pāça-chaṇḍī as a relic of Çākta influence. People used to reverence the Pāça-Chaṇḍī of this place as the presiding deity of Baḍasāi and its

* For particulars see the Report on Köçali.

neighbouring villages. In the Tantras she is called 'Rudra-Bhairavī.' (Plate No. 37).

Buddhist remains.

On the bank of a large tank in Badasāi is a small figure popularly known as Chandra-Senā. The villagers regard Chandra-Senā as the chief deity of the village. In its honour Uḍāparva or Chaḍaka Pūjā (the hook-swinging festival) is celebrated with great *eclat* every year and at the time ten to fifteen thousand men flock to this place. Brāhmaṇas are not entitled to perform its pūjā ; the Dahuris or priests of the deity, who do so, are a low class people of the village.

The name Chandra-Senā excited our curiosity and we became eager to see it. Contrary to our expectation we found that it was not the image of any Deva, but simply a small Buddhist chaitya made of stone which is 1½ feet high. On each side of this chaitya is a naked figure, which appears to every one to be the representation of Bodhisattvas in a crude form. (Plate No. 53). As already observed, Uḍāparva is celebrated in honour of Chandra-Senā on the full-moon day of Vaiçākha when great enthusiasm is displayed by the people.



53. CHANDRA SENA.

The Buddhists often worship stūpas or chaityas. In the Bara-Badar temple of Java we come across numerous chaityas which the people and the women-folk in particular, are represented as garlanding or otherwise approaching with marks of veneration. It was in this way that Chandra-Senā, the votive chaitya came to draw the homage of the people of the locality.*

About 200 yards on the south-east of the temple of Pāça-Chaṇḍī, there is a very old tank called Bodhipukur. Half of it has become marshy and is known as "Bilgaḍiā" This has now been brought under cultivation. Chandra-Senā used formerly to stand on the bank of the tank. The term 'Bodhipukur' calls up Buddhistic associations.

On the left side of Chandra-Senā is the image of a goddess with two hands. She is popularly but erroneously called Kālikā. She holds a kind of broom-stick, peculiar to Mayūrabhañja, in her right hand and, in her left, a jar ; there is, besides, the figure of an ass by her side. (Plate No. 51). This naturally reminds one of our Çītalā. Mahāmahopādhyāya Hara Prasād Çāstrī noticed the figures of Dvāra-Pāla, Çītalā and Hāritī in front of every Buddhist shrine in Nepal. Probably in this place also, the figure of Çītalā was set up in some Buddhist Vihāra of which all traces have been lost.

It has been mentioned that, there are more than 50 tanks in Baḍasāi and its neighbourhood. Of these nine are very large. The popular belief here is that these big tanks were excavated five to seven hundred years ago. During the re-excava-

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* For particulars see the Introduction (on Modern Buddhism and its Followers in Mayurabhanja).

tion of Tāla Pukhur, three small swords like daggers were found. The water of this tank occasionally forms whirlpools. In Vaiçākha or Jaiṣṭhya after Uḍā-Parva, these are clearly perceptible; and at that time many fishes die and float on the surface of the water. The common folk of this place believe that this fish mortality is the precursor of the rainy season. Formerly, owing to a superstitious feeling, nobody would touch the water of this tank. Of the presiding deities of the village Chandra-Senā, Kālikā and Rāotāni, are the chief. We have described Chandra-Senā already. Rāotānī is the figure of a goddess with four hands—seated on a throne. This is a figure of Dharma. (Plate No. 52). Besides these, there are images of other gods and goddesses, such as Kanaka-Durgā, Kālīmāyī, Koṭāsanī, Maŋgalā, Gaṇapati, Chaṇḍī Thākurānī, Kenduāsanī, Baddā, Mardarāja, Siṁhavāhinī, Andhārī, Gañjāi Buḍī, etc.

Natural phenomenon.

We have already noticed that the local Brāhmaṇas are not eligible for performing the pūjā of these village deities. This is done by the Dahuris. But the pūjā of these deities is not performed by one tribe. That of Maŋgalā Devī is performed only by Bhūmijas and that of Mardarāja by Bāthuḍis. The images of these village gods and goddesses are found on the banks of the tanks and at the foot of the bamboo-groves or under big trees.

Old manuscripts written on palm-leaves are found in many houses. Among them we noticed a few Bengali manuscripts written in Uriyā characters. Of these "Satyanārāyaṇa" of Saŋkarāchārya deserves mention. The manuscript is divided into 16 pālās or chapters, the total number of çlokas being about 5000. The

"Satyanārāyaṇa Pālā", now extant in Bengal, is not so big as this. It is a matter of no small wonder that the work of a Bengali poet, who flourished more than 300 years ago, is read, recited and sung in the obscure hill-tracts and out-of-the-way places in the remote corners of Utkala! It is probable that if all the villages of Utkala were explored in this way, works of many old writers of Bengal and Utkala might be rescued from oblivion.

Present inhabitants.

This village is now inhabited by Brāhmaṇas, Khaṇḍāits, Telis, Baisvāniyās, Guḍiās, Rāḍhis, Dhobis (washermen), Grahavipras (astrologers), Mudis (grocers), Keots, Hāḍis, Domas, Pathāns, Bhūiyās, Bhūmijas, Pāns, Bāthuḍis and Santals. Of these, Bhūmijas, Bāthuḍis and Domas are the largest in number, their total numerical strength may be estimated at 1000. Bhūmijas are regarded as an aboriginal tribe; but the Bhumijas of this place appear to be considerably advanced. They wear the sacred thread, profess Hinduism and educate their children. They perform the pujā of Maṅgalā Thākuṛāṇī, no others being deemed eligible for this office. Goats, swans, pigeons and cocks are sacrificed before the goddess. Their *mantras* are in *Thâr* or hill-dialect. The Hāḍis of this place informed us that there is a manuscript called "Viṣṇu Purāṇa" which treats of the origin of their caste and similar matters. The Domas also informed us that the Domāchāryas of the Nilgiri possess books which deal with their origin, and social usages.

Rāsa-Jātrā is celebrated here with great *eclat*. During this festival fifty to sixty thousand people from different parts of Mayūrabhañja assemble here.

KÖÇALI.

As already stated, the village Köçālī is half a mile east of Badasāi. Formerly common people used to call it Komāçāli. Köçāli is a corruption of Kumāraçālī. We noticed already that Balabhadra Bhañja, the youngest son of Rājā Vīra Vikramāditya, lived here for some time; hence the village was named "Kumāraçālī."

In this village, there were formerly two temples, one of Pārçvanātha and the other of Puruṣottama.

Recent excavations.

The place where the Pārçvanātha-image was set up in ancient times, was excavated in April, 1907. The western side of this place is 90 feet in length, the eastern side being 102 feet, the northern 55 feet and the southern 86 feet respectively. The portion already excavated has revealed the existence of an entire foundation and a portion of the ground floor of an ancient Jaina temple. The temple appears to have had a sanctum (Garbhagṛha) and a Jagamohana. It faces north. There is no means of ascertaining how long it has been in ruins. People say that earth had accumulated over the ruins of the temple 5 to 6 feet deep. But it was afterwards removed andthe ground levelled for the purposes of cultivation. We have been able to discover stone foundations here two to three feet below the ground. During the excavation a large āmalaka was discovered amidst the ruins. The style of sculpture seems to be ancient

and very fine. The ceiling of the rooms within the temple has iron work attached. This iron work, found during the excavation, proves that from very early times the people of Mayūrabhañja knew how to use that metal for building purposes. Specimens of pottery used in ancient times have also been found.

The site of the Puruṣottama temple lies in the south-western part of the village; but, beyond the remnants of underground stone foundations (not very high), on a piece of land, no trace whatever of this temple exists at present. Here a stone Chakra (discus of Viṣṇu) and a Kalaça were also found, which have been preserved in the house of a Khaṇḍāiat of Köçālī. These are considered sacred and worshipped. The circumference of the Chakra is about 1½ cubits. It is made of laterite (Baūl-mālā stone), and its workmanship is very fine.

The image of Puruṣottama which was in the temple at one time is now lying under a *hijjal* tree on the eastern border of Köçāli with the Pārçvanatha (locally called Ananta). The image of Pārçvanātha is 3 cubits while that of Puruṣottama is about 2 cubits high. Puruṣottama is a name of Viṣṇū. The image is made of fine granite and its workmanship is admirable. The image of the Pārçvanātha Svāmī appears to be much older than that of "Puruṣottama." (Plate No. 20). The image is standing on a serpent, and a serpent with uplifted hood looks over its head. There is a tradition current among the old Brāhmaṇa families of the place to the effect that the Puruṣottama temple was erected prior to the time of Vīra Vikramāditya Bhañja. We are rather inclined to believe that it was erected at a much earlier period.

RAṄĪBĀNDH.

THREE miles to the west of Baḍāsāi lies the village of Rāṇībāndh Mākariā. It appears to be a very old place. There was a stone fortress at this place and some 12 tanks are situated on all sides of it and one in the middle. On the northern border of the latter, ruins of a very ancient Çiva-temple are to be found. Inside the temple is a "Çiva-Liŋga" with a Gaurī-paṭṭa, which is worshipped even to this day. A sum is set apart from the Raj-treasury to meet the expenses of the pūjā. On both sides of the "Çiva-Liŋga" there are two stone bulls. We noticed also a small wheel and the image of a Deva, in a standing posture, which is 6 inches in height. Lying scattered on all sides of the tank, are carved stones several of which are fine specimens of ancient architectural design and workmanship. On all sides of the tank, though worn out at places, runs a stone pavement. On the outskirts of Rāṇībāndh we noticed two Buddhist images—3 feet long and 2¼ feet broad; one is the figure of a Avalokiteçvara and the other that of the Buddhist Tārā-Devī. The image of Tārā-Devī is broken in part. (Plates Nos. 40 and 44). The two images were formerly kept in the adjacent village of Meghā. But the deaths of some women of the village frightened the superstitious villagers who attributed the evil to the influence of the above two Devas, and

forthwith removed them to the outskirts of the village. Small images of various gods and goddesses are also to be found there.

The presiding deities of the village at present are Kālikā, Gobrā Suriānī, Buḍiānī, Kotāsani, Asānsurāni, Sundaragaurā, Kandarpasuriāni, and Mahāvīra. The images of these deities are made of stones of different shapes and they lie under trees in three different places of the village, their pūjās being performed by the Dahuris. Formerly Sarāks (Çrāvaka) used to come to the village and perform the pūjā of Mahāvīra. The old families of the village are now extinct. The present inhabitants, numbering about 70 families, have settled here recently. Of these, Bāthuḍis, Bhūmiās and Santals are numerically the strongest, there being only one or two families of Brāhmaṇas, Vaiṣṇavas, Bindhānis (blacksmiths) and Itāṁsis (weavers). It is the current belief of the people that many images of gods and goddesses are lying buried here which may be brought to light by excavation.

GAJARI CASANA.

One and a half miles to the east of Rāṇībāndh, is Gajāri-Brāhmaṇa-Çāsana. Some twelve families of Aṅgirasa Brāhmaṇas live here. The place is surrounded by dense forest on all sides. Within the village there is a tank which is believed to have been dug under the orders of a ruling chief. One mile to the east of the Çāsana lies the extensive field of Kusumapur, dotted with long rows of large mangoe-trees and interspersed with heaps of ruins. Formerly these heaps were more numerous, but most of them have been cleared and the land has been converted into paddy-fields. The existence of these ruins proves that the place was once thickly populated.

CANTHILO

ONE mile from Betnaṭi station ,and seven miles from Baḍasāi is the ancient village Çanṭhilo. This village shews heaps of ruins over an area of about 100×50 cubits. These ruins are of an old fort that had on the eastern and western sides two big tanks which have now been partly silted up. The village which was once so important as to be fortified, possessed its gods and goddesses with picturesque temples. In front of the ruins of the fort, stone slabs in which artistic figures appear in bas-relief with other fine carvings, have been preserved in a hut. These slabs indicate the existence at one time of beautiful temples in the place. Images of Dvāra-Vāsinī, Nṛsiṁha, Kṛṣṇa and other deities, broken by the reckless hands of the iconoclasts and bearing marks of ravages made by time, lie huddled together in the hut.

MĀNTRI.

Māntri is situated 6 miles to the south-east of Baḍasāi and 23 from Bāripadā. The place is well known throughout Utkala for the temple of its presiding deity Kakhāruā Vaidyanātha. The people here were required to pay three Mānas of paddy to the deity, a practice not yet altogether given up. The name Mānatraya or Mānatri (lit. three Mānas) is said to have originated in this way.

Kakhāruā Vaidyanātha is believed to possess immense power. He is known as Jāgrata Devatā (a living Deity). He readily grants all prayers. Hundreds of people come here from distant parts of the country to present offerings to the deity. During Çiva-rātri, Jātrās are held here in honour of this god. Nearly fifty to sixty thousand pilgrims assemble to join in this festival and give offerings to the temple. Vaidyanātha here occupies the same place as Tārakeçvara in Bengal.

Tradition says that a Rājā of the Somavaṁça was attacked with white leprosy, his whole body becoming white like Kakhāru (pumpkin or gourd). This circumstance led his people to call him "Kakhāruā." With a view to get rid of the disease, Kakhāruā came to Deoghar and gave Dharṇā, *i.e.*, prostrated himself before Vaidyanātha and remained in that condition without food, until the God granted his prayer. The God appeared to him in a vision and said, "I am lying concealed under water in Pergunnah Kuṇḍi in Mayūrabhañja;

pick me up and worship me and your leprosy will be cured." Accordingly, the Rājā came to this place and made a search but could not find the Deity. He again fasted and remained there in the same condition, prostrating himself. This time the command of the God was:—"Throw stones into the water and you shall get me." Accordingly, stones were thrown into the water; and no sooner had this been done, than a Çiva-Liŋga was found floating on the surface of the water. At the sight of the god the Rājā's leprosy was cured. With a view to commemorate the event, he erected a temple on the spot where the Çiva-Liŋga had appeared and set it up there amidst the great rejoicings of the people. From the fact that the Rājā's disease, which gave him the look of a Kakhāru, was cured by Vaidyanātha, the God came to be called Kakhāruā Vaidyanātha.

By the side of the above temple, is an old reservoir. It is called Kuṇḍī or Kuṇḍa. Water is to be found in this Kuṇḍa throughout the year and the place is connected with the river Gaŋgāhāra. Gaŋgāhāra and the Kuṇḍī surround the Vaidyanātha Kṣetra on three sides. The architectural design and workmanship of the temple are that of the 15th or 16th century A. D. We also find that in the Mādalā Pañjī of Jagannātha, mention is made, of a Rājā named Kakhāruā. Sir W. W. Hunter has probably misread 'Kathārua' for 'Kakhāruā.'* According to the Pañjī the Rājā who reigned from 1454 to 1456, was assassinated by his minister Govinda Vidyādhara, who having murdered Rājā Kakhāruā and the whole royal family, secured

* *Vide* Hunter's "Orissa" Vol. II, Appx p. 189.

the throne for himself. At Mānagovindapur, which is only a mile to the east of Māntri, extensive ruins of a castle are still to be seen. People believe that this castle was built by Govinda Vidyādhara who probably called himself Mānagovinda on coming to the throne. The descendants of Mānagovinda are now living in a village called Tentul-muṇḍā, 4 miles to the south of Māntri. It is said that they have in their possession the copper-plate grant of Govinda Vidyādhara.

The Vaidyanātha temple is divided into three parts—Nāṭamandira, Jagamohana and Garbha-Gṛha or Mūlamandira. Of these the room where the Çiva-Liŋga is kept is called the Garbha-Gṛha. The Garbha-Gṛha and the Jagamohana are known to be the work of Kakhāruā. The Nāṭamandira was built by Rājā Jadunatha Bhañja : on both sides of the Nāṭamandira are two small Çiva temples erected by Rājā Çrīnātha Bhañja and Dāmodara Paṭṭanāyaka Chhāmukaraṇa. Rājā Kakhāruā contented himself with erecting only the main building of the temple. His minister after usurping the throne by treachery, not only built a castle at Mānagovindapur, but also erected a lofty and extensive Kurumberā (stone enclosure) around the Kakhāruā Vaidyanātha temple. In fact this enclosure appears like a Prākāra or rampart of a fort. Over it there is a space where the king and his general could sit, and a strong parapet from which four or five hundred soldiers could fire cannons or discharge arrows. The common people ascribe the temple to the king Mānagovinda, probably on account of the fact that the Minister Govinda Vidyādhara built this stone wall here for the purpose of self-defence, after he had usurped his

master's throne. Neither Kakhāruā nor Govinda was a member of the Bhañja family and this explains why the local people speak of Vaidyanātha temple as the work of a foreign king. From a recent and authoritative quotation from the Mādalā Pañjī, supplied to us by the Collector of Puri, we learn that Mahārāja Govinda Deva married his sister into the family of the Bhañja Rājās. It is also on record that his sister's son, Raghu Bhañja Chhoṭarāya, rose in rebellion against his maternal uncle and had a hard struggle with him at Chitrapur on the other side of the Mahānadī. Hence we learn that Govinda Deva was nearly related to the Bhañja Rājās.

There were some inscriptions in the Kakhāruā Vaidyanātha temple, besides stone and copper-plate grants in the houses of the Brāhmaṇas attached to the temple. According to the Pāṇḍās of the place Pṛthvīnātha Bhañja, the youngest brother of Jadunātha Bhañja, while building a Nāṭamandira had the stone inscriptions plastered over so as to completely obliterate any trace of them. He besides seized the copper-plate grants and had them removed from the Pāṇigrāhī of this place.

Kakhāruā Vaidyanātha temple is picturesque in appearance. It attracts travellers from long distances. Several obscene pictures are to be found on the three sides of the Mūla-Mandira. On the spire of the temple there is a Triçūla (Trident) of Çiva and below it on the Kalaça and Mohana there are beautiful images of various gods and goddesses. In the niches on the left wall of the Kurunberā are several images. Of these the image of Çākyasiṁha and his foster-mother Gautamī is most interesting. (Plate No. 24).

A mile to the east of the temple is the river Gaṅgāhāra. The view of the Mūla-Mandira of Kakhāruā Vaidyanātha from the banks of this river is very charming. On the other side, the Vaidyanātha Kuṇḍa wends its serpentine course close by the temple and then loses itself in the river Gaṅgāhāra. Devotees after bathing in the river come to pay their worship to the temple. They approach it by the austere process of Daṇḍi known all over India. The devotee falls prostrate measuring the whole length of his body on the earth and rises to fall down again thus continuing the process till the temple is reached.

The ceremonies in connection with the worship of Kakhāruā Vaidyanātha are performed after those of Vaidyanātha Mahādeo of Deoghar. There are excellent arrangements for divine service in the temple. Each Sevāit has lands granted to him and these lākherāj lands extend for miles together on the outskirts of the village Māntri. There are altogether 30 families entrusted with the duty of worshipping the god and preparing the Bhoga (offerings of daily meal) for him; and this duty comes up successively. Besides, another village Gauḍagāo is set apart as lākherāj for the supply of milk to the temple; so is Chandanapura (which is a mile off) for Chandana (Sandal), and Mau-pura (which adjoins Chandanpura) for honey. Besides, the Rājās of Mayūrabhañja occasionally granted the Pāṇḍās absolute exemption from tax. Some Brāhmaṇas, specially appointed for the purpose by the Rājā of Mayūrabhañja, come here to recite Çiva-stotram and chant Vaidika hymns in the months of Vaiçākha, Kārttika and Māgha.

Many Sanskrit and Uriyā manuscripts were to be found in the houses of these Pāṇḍās.

Many of them were destroyed during the Marāṭhā raids while many others were lost by fire. The residents of this place were very much harassed on account of the Marāṭhā invasions. The Pāṇḍās relate the tales of the terrible oppression perpetrated by the invaders as vividly as if they had only lately occurred. We learnt from them that the Marāṭhās used frequently to find their way here from a place called Guḍadā in British territory and carry on their depredations. Not content with ravaging the country around, they at various times approached the temples, disregarding their sanctity, and burnt down the houses of the Pāṇḍās. When the month of Phālguna would come round, the Pāṇḍās used to bury their paddy underground, leave the village with their families and take refuge in Bāndarbani forest on the banks of the river Sona near Sāikolā during those dreaded Marāṭhā raids. In the month of Āṣāḍha before the rains set in, the Marāṭhās would leave Māntri and their departure was the signal for the Pāṇḍās to come back with their families and follow their avocations. In this way for 10 to 12 years, the Pāṇḍās continued to be harassed, and thus did Māntri lose for ever her former prosperity.

There are remains of an ancient fort about half a mile to the west of the temple of Vaidyanātha. Tradition has it that Rāmachandra Bhañja, Rājā of Mayūrabhañja, constructed this fort and lived in it for some time. It is further stated that adjoining it was once a big city, and that at one time both fortress and city were thickly populated. Of the latter there are still traces by the side of the fort. People deserted this place owing to the fierce invasion of probably the Muhammadans. The fort was destroyed

by them. The remnants of the latter are to be found over an area 700 feet in length and 550 feet in breadth. The broken images of Dvāravāsinī and Gaḍachaṇḍī may be seen at the eastern and western gates of the fortress respectively.

The following is a quotation from the writings of an English official in 1784 A. D., in which he describes how Māntri, Māngovindapur and Bhīmadā fell into the hands of the Marāṭhās :—

"The first considerable avulsion from the Mohur-Bunje Zemindary was the Fouzdary of Pepley, the next that of Balasore, since which so many Taluks have been taken from it that the Rajah has now no land to the east-ward of the road I came.

"At this time there were two Rajahs of Mohurbunje or the wood* of peacocks. Dusrratha Bunje being dispossessed by his nephew Damoodah Bunje of some lands he held, retired into the Neelgur country.

"He was joined by Jehan Mahommad, the principal military commander who was also disgusted. These two went to Bhawani Pundit, the Governor of Orissa, promising to discover large treasures and the avenues into the country, on condition he should establish the uncle in the sovereignty.

"Bhowani marched his army and came alternately before the forts of Mangovindpur, Mantree and Bindat the garrisons of which Jehan Mahommad by his influence reduced to surrender without a blow. Damoodah was hastening to

* The writer evidently confounds Bhanja with Bana.

the relief of those places, judging from this treachery that he was betrayed, ran away to the pass of Boumingantee among the hills and left his competition in possession of Hurrarpur the capital of the plain country."*

It appears from the above that the Marāṭhās kept up their raids till their Sūbādār was killed by Dīna-Vandhu Kumāra, the then General of the Bhañjas. The descendants of the Kumāra are still living at Paṭisāri a village 3 miles to the west of Māntri. The present Sardār of Paṭisārī is a descendant of that General. According to tradition, the fort of Māntri was built by Rājā Rāmachandra Bhañja in 731 amli era. According to another story, current among the local Brāhmaṇas, Champet Siṁha, a scion of the Kendujhar Rāj family, came here to save the kingdom from the Muhammadan invasion, but was killed by the Marāṭhās and his family went away to Kendujhar (Keonjhar State).

In Māntri there are at present living 3 Brāhmaṇa families, 2 Khaṇḍāit, 20 Gauḍa, one family of barbers, 10 families of Gandharvas, 5 of Hāḍis, and 10 of Kaivartas (fishermen). The Gandharvas sing and dance in the Vaidyanātha temple. For this purpose they were engaged and brought here by the Rājā of Utkala when the temple was first built.

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* "A Journey to Sambalpur *via* Balasore," written, 1781, by an English official (in the *Asiatic Miscellany*, Vol. II.).

PRITHVĪNĀTHAPUR CASANA.

Two miles west of Māntri lies Pṛthvīnāthapura Çāsana. It is commonly known as Musāgaḍiā. Kumāra Pṛthvīnātha Bhañja, the younger brother of Rajā Jadunatha Bhañja, founded this Çāsana. Here he brought 22 families of Brāhmanas who settled in this place where their descendants are still living. At present, Brāhmāṇas of the following Gotras and Surnames are found in the village, viz. :—

1. Gotra :—Hārita, Gautama, Vaçiṣṭha, Kauçika, Atreya, Kṛṣṇātreya, Dattātreya, Kapiñjala, Mudgala, Çambhukara, Parāçara, Bharadvāja.

2. Upādhi (surname) :—Achārya, Satapathī, Saḍaŋgī, Mahāpātra, Ratha, Dāsa, Kara, and Miçra.

These Brāhmanas profess to be Smārtas. Their original home was Pūrī. Their Iṣṭadevas are Raghunātha and Gopīnātha. The followers of the former are Kulīnas and follow Rik, Yayus, and Sāmavedas.

HARICHANDRA-GAḌA.

FIVE miles south of Māntri, the ruins of the fort of Harichandra or Hariç-chandra are to be seen. Adjoining are Hariçchandrapur, Bhañja-Chhaḍā and Kuliā Maujā near the village of Maŋgalpura in Parganah Akhuā Deuliā. In this place an image of Durgā Thākurāṇī is to be found, the deity having been installed here by Rājā Hari-Chandra. Formerly, there was a large temple made of laterite. This is now in ruins, although some portion of the Kurumberā (enclosure) still exists.

KURĀRIYĀ-GAḌA.

About 5 miles east of Māntri there are extensive ruins of an old fort called Kurāriyā-Gaḍa. The date of its construction has not yet been ascertained. In form it was octagonal, with eight rooms, one at each corner. The size of the bricks used in this fort is 9″ × 6″ × 2″. Besides these brick-built rooms, there are to be found on its northern side the ruins of one built of stone. In the centre there is a beautiful Vāpī (well) with stone pavements. This Vāpī is 15′ × 15′ and has a flight of 26 steps, each of the latter being 2 cubits broad. On the left side of the last step there is a stone platform on the northern edge of the tank. Here, it is said, the Rājās and the gentry of the locality would assemble of an evening, using the spacious platform as a recreation-ground where they would play chess, while the cool breeze, laden with the fragrance of flowers in the neighbouring garden, rendered the place exceedingly enjoyable in summer time. There was only one entrance, in front of the platform. If this were closed, the place became perfectly safe from the attacks of enemies. Formerly over this platform there was a stone canopy which no longer exists. On the eastern side was the main gate (Siṁha-dvāra). A stone temple of Gaḍa-Chaṇḍī once stood here. Though it has now disappeared, a Kalaça belonging to the broken temple has been placed to mark the site of old Gaḍa Chaṇḍī. When

the fort of Māntri fell into the hands of the Marāṭhās, Rājā Dāmodara Bhañja, with a view to save his kingdom, hastened to Kurāriyā-Gaḍa with his troops; but owing both to the treachery of his own General as well as to the unscrupulous conduct and the military strategy of the Marāṭhās, he was obliged to leave the fort. He had stored up there a large quantity of rice so that he might be able to hold out for a long time. Before leaving the fort, however, he set fire to the stock. By the side of the store-room was a Khāmār. Remnants of the burnt rice were found scattered here even to this day. After the flight of Dāmodara Bhañja, the Marāṭhās demolished the fort of Kurāriyā. Heaps of brick and stone are to be seen on all sides; these are the relics of the fort. The place has become covered with jungle. The water of the Vāpī (well) here is still very clear and is used by the people of the neighbouring villages for drinking purposes. On the south-eastern side of the fort there is another tank which is overgrown with dense weeds. It has a flight of stone steps; but its water is not fit for use. In the village adjoining the fort there live 2 Brāhmāna families, 10 Khaṇḍāits, and 30 to 32 families of Kolas and Santals.

DEVAGRĀMA.

TWELVE miles west of Māntri; 30 from Bāripadā and 6 west of the Thānā Jaypur is Devagrāma or Degāo. The river Sonā flows by the side of this village. Ruins of an ancient temple or temples are still to be seen in the village on the banks of the river. The place was a centre of Brahmanical influence and abounded with the images of different deities—hence it was named Devagrāma. A change in the course of the river and other causes combined to bring destruction on a large number of temples with their images. Remnants of these are still lying in two places of the village. The images of Ganeça and Pārvatī with a Çiva-Liŋga in front of them also lie neglected under a tree. These were formerly enshrined in a temple of which, however, no trace now exists. As we pass by these images we find a figure of Chāmuṇḍā with eight arms on a heap of stones under a big Vaṭa tree (*ficus indica*). It is the image of a grim-looking Goddess, the emaciated body disclosing a hideous skeleton with the bones and ribs all laid bare. There is a string of heads (muṇḍa) round the neck. There are besides the figures of Haṁsa, Vakā and Mahiṣāsura, and that of a fox drinking the blood of Mahiṣāsura on the pedestal. The workmanship of the lotus-seat (Padmāsana) is very beautiful. The figure of the Puruṣa is decorated with various ornaments, with a gorgeous crown on his head. The pedestal which, as has already been said, shews superior and artistic workmanship, leads one to suppose that that

in the main temple (Mūla-Mandira) must have been no less admirable. By the side of the image of Chāmuṇḍā, there are a Çiva-Liŋga, a figure of lion and an image of a goddess—all broken. The temple of Chāmuṇḍā was engulfed by the river Sona. Fragments of stone are still lying in the river bed. The temple had an extensive Kurumberā. There were round it four doors of which some traces of only the eastern one may be seen. The Goddess Chāmuṇḍā has now been placed under a Vaṭa-tree near the southern door, and Ganeça, Pārvatī and the Çiva-Liŋga on the site where the western door probably stood. Tradition has it that the king who erected the Kakbāruā Vaidyanātha temple, also erected the Chāmuṇḍā temple in Devagrāma; but this tradition is unfounded. These ruins are probably more ancient than that of Kakhāruā Vaidyanātha.

BANDAR-BANI.

BANDAR-BANI stands on the river Sona about 2 miles east of the Jaypur Post Office near Devagrāma. On the other side of the river is the prosperous village of Säikolā. During the Marāṭhā inroads the Pāṇḍās of Kakhārua Vaidyanāth used to stay at Bāndarbani. The huts where they lived are now in ruins, mounds of rubbish being seen in their place. On all sides there are mango-groves which abound with monkeys.

KHUNTĀ.

TWENTY miles to the south-east of Bāripadā, there is an important village called Khuṇṭā, south-west of the Dāk-Bungalow, where brick-ruins of an ancient fort are found. The fort was formerly called Chhoṭari or Chhoṭarāo-Gaḍa. Tradition says that from this place, Chhoṭarāo, a scion of the Bhañja-Rāj family, defended his kingdom against repeated attacks of his enemies. He was held in great dread by the kings of Utkala. This Chhoṭarāo of Chhoṭari-gaḍa may be no other than the brave Raghu Bhañja Chhoṭa-Rāya—mentioned in Mādalā Pañjī. The area of the Gaḍa is 5 or 6 Māns. There was a Murachā (moat) at the main entrance (Siṁha-dvāra) and other places of the fort. Some traces of the Murachā are still visible. An image of Mahiṣāsurī Devī, formerly worshipped here, disappeared during the Marāṭhā raids. The place was once deserted, and has only in recent times began to be reinhabited.

DHUDHUĀ OR DURḌUHĀ.

Two miles to the north of Baḍakhuṇṭā and 18 from Bāripadā stands a hillock named Durḍuhā. The sound of the water-fall here is heard from a long distance; hence it is called Dhuḍhuā or Durḍuhā (from 'Ḍhuḍhu' sound). The area of the hillock may be 5 or 6 *mans*. To the south of it lies a lake. The water of this lake incessantly runs into a Pīṭha in the Dhuḍhuā hill from whence it falls into a reservoir (kuṇḍa) below the Pīṭha. The overflowing water of this kuṇḍa forms a river known as the Gaŋgāhāra which flows by the side of Dhuḍhuā, and has become united with the Buḍa-Balang. The Pīṭha from which the water-fall issues a second time, to form the river appears to be the Yonī-Pīṭha or Gaurī-Paṭṭa of some Liŋga. With the help of some local Santals we had the flow of water stopped, and the water and sand in the Pīṭha taken out, when it was seen that a Svayambhū-Liŋga still exists in the Pīṭha. The mysterious appearance of a Çiva Liŋga from the bottom of the cavity from which the water-fall runs carried us back to the age of mythological heroes of India, and curiously enough we found recorded, in a work called Gaŋgā-Vāruṇī Māhātmya, an account of this Liŋga of which even tradition bore no evidence. In that book it is related that the five Pāṇḍavas with Kuntī, their mother, came on a pilgrimage to this place. So devout was Kuntī that she never would drink a drop of water before

worshipping Çiva with the Ganges water. But as none was available here, her pūjā could not be performed and she remained without food for three days. Bhīma resolved to provide against this, and underwent certain austerities to propitiate Mahādeva. The latter, who was pleased with Bhīma's devotion, appeared before him and said,—"Bhīma, the Ganges for whose sake you are doing penance (tapasyā) is in my matted hair (jaṭā) and I shall dishevel it and let loose the stream for your sake." Immediately Gaŋgā appeared and flowed from the matted hair of Çiva and the water of the Ganges thus obtained flowed by Prāchī-Tīrtha as a river. Kuntī worshipped Çiva with the Ganges-water and considered herself blessed. The Çiva-Liŋga which Bhīma had worshipped still exists within the Pīṭha. From the head of that Çiva-Liŋga Gaŋgā-hāra springs and, flowing continually, discharges itself into the Rohiṇī-Kuṇḍa at the foot of the Pīṭha. It is the belief of the people that one who, after bathing in this Rohiṇī-Kuṇḍa, visits and worships the Çiva-Liŋga within the Pīṭha, need not be born again, but is freed from all sins. Such is the brief story given in Gaṅgā-Vāruṇī Māhātmya, regarding the origin and sanctity of this water-fall.

Rohiṇī-Kuṇḍa is called Domanī Kuṇḍa by local Santals and Bhūmiyās. The area of the Kuṇḍa is 12 × 12 cubits. By the side of this there is another Kuṇḍa. On the Vāruṇī-day for some strange reason the water of this Kuṇḍa overflows, thus attaining special sanctity in the eyes of the people. It is stated in the Gaŋgā-Vāruṇī Māhātyma that if one bathes in the water and gives alms on the Vāruṇī-day, the accumulated sins committed in past lives are cancelled, and his ancestors also share his good

will. Formerly on the occasion of Vāruṇī a big melā used to be held here in the month of Chaitra at which about twenty-five thousand people would assemble. On these occasions the aforesaid Çiva-Liŋga and Gaŋgā were worshipped with great *eclat.* In consequence of a quarrel between the Sardars of Belākuṭī and Khuṇṭā, the melā ceased to be held. On the west of the Rohiṇī or Domanī Kuṇḍa is Dudurkoṭā and on the east Ghāṭ-Çilā. Duḍurkoṭā is situated within Khuṇṭā Parganā and Ghāṭ-Çila within Belākuṭi Parganā. A stone temple existed here in a bygone age. Its *āmalaka* is still found on the western side of Dhuḍhuā. On the right side of the Kuṇḍa may be seen the image of a god with two arms, seated on a cock. He holds aloft a mace (gadā) in his right hand, his left being placed on the bird's mouth. On one side of the image is a beautiful Çiva-Liŋga, believed to be a Svayambhū (self-created) Liŋga. On the south-west of the Kuṇḍa, the ruins of the stone temple may also be seen. A new vāpī has been constructed at Baḍa Khuṇṭā of stone found in these ruins by the side of which quantities of large bricks are found underground. There was a stone enclosure (Kurumberā) round the temple, slight traces of which still exist here and there. On the western side of the above is a reservoir which is now dry. In the village adjoining Dhuḍhuā there now reside twenty-five families of Santāls and five of Bhūmiyās.

GHĀṬÇILĀ & HALDIGHAṬĀ.

To the east of Dhudhuā rises a hill called Ghāṭçilā. Here, in a cave, may be seen the image of a four-armed goddess, called Lakhāi-Chaṇḍī (Vāgiçvarī of the Buddhists and Hindus). She is represented with a goat and a lion under her left and right foot respectively. (Plate No. 36).

Two hundred cubits away from this place is lying an oval stone which the people called *Khud Putuli*. Tradition says that Bhīma pressed his knees on this stone, the impressions being still quite visible on it. Ruins of three brick-built temples may be found at three different places of Ghāṭçilā.

Quarter of a mile to the south-east of Ghāṭçilā there stands a hillock named Haldighāṭā. According to tradition, Sītā stopped here for sometime during her exile and grounded turmeric for cooking purposes at a particular spot: hence its name Haldighāṭā. People point out the foot-prints of Sītā and also an old stone-made house on the hill in which she is said to have been delivered of her two sons. Besides, there are two caves here called Dharmadvāra (the gate of virtue) and Pāpadvāra (the gate of vice). Traces of turmeric powder are shown on a stone which when struck, gives forth a metallic sound, like that of a ghaṇṭā or bell.

BADA BELĀKUṬI.

TWENTY-TWO miles from Bāripadā and seven from Badsāi is Bada Belākuṭī; the ruins of an old fort and a rampart may be seen in the northern part of this village. On the west of the fort is a Çiva-Liŋga 2½ ft. high, called Çītaleçvara. It has no Gaurīpaṭṭa. Several stone images of gods and goddesses are found in a hut situated in front of this Çītaleçvara-Liŋga. One of them is Daçabhujā Mahiṣamardinī, known among the common people by the name of Budhār-chaṇḍī (or Buddhist Chaṇḍī). On the left is the figure of Chaturbhuja Viṣṇu. By the side of the latter is the image of a two-armed goddess, known as Kaṇaka-Durgā. These images are covered over with a thick coating of vermillion. In the western part of the village there is an old Çiva-Liŋga, called Lokanātha. It has a Gaurīpaṭṭa. The pujā of these deities is performed by the Āŋgirasa Brāhmaṇas.

Besides the four images already named there is a Liŋga 6 inches high. It is known as "Hari-hara-Liŋga." In addition to these there are several other village deities, called Kālikā, Jamunāçani, Bāçulī, Lāl Bajāranī and Thānamātā respectively.

The Dehuris of this place belong to the Amāt caste. Besides the one already mentioned, we find another old Çiva-Liŋga in a hut by the side of this village. The daily worship of this

liṅga is performed by a Brāhmana. It was enshrined in an old temple, fragments of stone once forming part of which are found scattered here and there.

Several pieces of stones of the shape of a *Chaitya* lie scattered at the extremity of the village. These are called Bhīma-kāṇḍ by the common folk.

KOISĀRI

About twenty-eight miles from Bāripadā is Köisārī. This village was known as Vairāṭapura, being the capital of the Vairāṭa kings. The ruins of this ancient capital are still known as Köisārī-gaḍa. The river Devanadī flows north and east of Köisārī-gaḍa; to the south-east runs the river Sona and on the west extends a moat. The two rivers meet at the entrance of this old fort. Amidst the ruins of the latter, people point out the remains of the ancient Kutchery, the palace and houses of the Babuāns and the temples of Çiva and Kanaka-Durgā. Sarveçvara Māndhātā, the Rājā of Köisārī, was defeated by Rājā Jadunātha Bhañja and the fort was demolished. From that time the glory of the ancient royal family has vanished. Some members of this family took refuge in Koptipādā and others in Nilgiri. Two Babuān families of the Vairāta-bhujaŋga dynasty still live at Köisārī. Although reduced to poverty, they pride themselves on being Bhujaŋga Kṣatriyas. According to a member of this royal family, who is 90 years old, the descendants of the eldest son Nanu Shāh reigned at Köisārī, those of the second son at Nilgiri, and those of the youngest son, Kanushāh, at Koptipādā. This partition of the province took place during the time of Vasanta Vairāṭa. Before this the whole area from Köisārī or Vairāṭapur to Nīlagaḍa (modern Nilgiri) was under the sway of one Rājā. The stone image of Budhār Chaṇḍī, installed by Vasanta Vairāṭa, still exists in Sujnāgaḍa, the

old capital of Nilgiri. The Kanaka-Durgā of Köisārī was brought to Bāripadā during the time of Rājā Jadunātha Bhañja. Among the ruins of Köisārī we noticed a broken image of Māyurī.

Outside the fort are large images of a four-armed Çiva and Gaurī holding each other in loving embrace; and by their side under a tree stands the strange figure of a four-armed god decked with ornaments. At first sight it seems to be a Nāga-Kanyā. But a Nāga-Kanyā has only two arms, whereas this has four. The local people call it Ekapāda Bhairava, while the old men of the Bhujaŋga family declare the images to be older than Köisārīgaḍa. The two were discovered underneath the soil, at the time when the descendants of Nanushāh came here and dug up the ground for the purpose of erecting the fort. It may thus be easily inferred that these images are more than a thousand years old. That of Hara-Gaurī resembles in appearance the Scythian images of the first and second centuries B. C. The two must have been constructed here by one of the Scythian kings during the time of their ascendancy. Beyond the limits of the village, by the side of an old gun under a big Açvattha tree (*ficus religiosa*) there is the image of a two-armed goddess with the hoods of seven serpents over her head. It is called Koṭāsanī by the common folk. She was the presiding deity of the Vairāṭa-bhujaŋga dynasty. (Plate No. 13). A brick-built temple formerly existed on the site where the goddess now stands. Ruins of the temple are found scattered round the image. The place, which was once the capital of the Vairāṭas and the abode of thousands, is now reduced to a desolate tract. It is inhabited by two families of Bhujaŋga Kṣatriyas, two of

Khandāits, and one each of Dhobis, weavers, Bāriks, Gūḍiās, Mahāntis, Vaidya Joṣis and Bhumiyās. The Bhumiyās are the present *Dehuris* or priests of the village deities here.

PURĀDIHĀ.

About 12 miles to the South-east of Köisārī and 40 to the South-east of Bāripadā, stands the village Purāḍihā at the foot of a hill called Pāṭamuṇḍī. Here, on every side we find objects recalling the past glories of Vairāṭa kings. People of all ranks here are keenly alive to the memory of the Vairaṭa Bhujaṇgas. According to the Sardārs and the gentry of this village, Vairāṭapur is near Köisārīgaḍa. West of Kuṭing within Tālḍihā is Pṛthvīmānikinī (known as the top of Çamīvṛkṣa). North of Aṭuādaha and adjoining a hill near Deva-Kuṇḍa and Godhana Khoār is the site of Vairāṭa Pāṭa-ṭhākurāṇī. By the side of Bhīma-Khaṇḍa (the cook-room of Bhīma) is Junāpār the Peḍhī of the Vaīraṭas; above it is the red horse of the Vairaṭas. Bhīma-Jagati (the seat of Bhīma) lies on the south of Deva-Kuṇḍa. On the north of Deva-Kuṇḍa there is a cannon of 5×2 cubits. East of Devanadī and Aṭuādaha is Paṭādara. In the suburbs of Tālḍihā, Godhana Khoār extends over about a square mile. Jungles and high mounds of earth, are seen on all sides. The Pāṭa-Devī of the Vairāṭa Rājās was in the Pāṭamuṇḍī hill, and they had a fort in Ḍubigaḍa. The original image of the Pāṭa-Devī is now preserved in the house of the Sarbarāhkār of Koptipādā. The image looks like a *Damaru*; it is of crystal with a Nāga within it.

Two miles to the north of Purāḍihā is the Pāṭamuṇḍī hill. Tradition says that the king

Vairāṭa carried Pāṭa-Devī (titular goddess) on his own head and set it up there, hence the name Pāṭamuṇḍī. Though the old image has been brought to Koptipādā, a stone image like that of a serpent with uplifted hood exists in the hill, and this is known as Kinchaka Nāga. The hill is about 500 cubits high from the ground. A glance at the south-western part of the peak makes it appear as if a wall has been hewn out of stone. (Plate No. 70*a*). On the other side are visible traces of a room built of stone. At one time there were caves here, adapted for the residence of recluses. These are all now in ruins. Purāḍihā is now the abode of Brāhmāṇas, Khandāits, Gauḍas, Bāthuris, Uriyās, Khandabāīs, Sāntis, Santāls, Kolas, Pānas, Ḍomas, Telis, Kāmārs, Jāruās, Kumbhārs, Bāriks, Dhobis, Tāntis and Paṭhāns. Of these the Brāhmāṇas are the most numerous, there being about 10 families of them.

CAMIVRKSA.

Two miles to the south of Purāḍihā may be seen the peak of a hill known among educated Hindus as Çamīvṛkṣa. According to the old Santāls, its name is Çyāmārk, and as such it appears in the Government Survey Map. The hill is about 500 feet high. On the western side of the hill there are *gumphās* (caves) which from a distance look like small rooms. Tradition says that the five Pāṇḍavas hid their arms in these five caves before proceeding to the court of the king of Viṛāṭa. On the *Trayodaçī Tithi*, that is, the Vāruṇī day in the month of Chaitra, water runs down the eastern side of the hill. The common folk of the place believe that this flow of water which continues for seven days, descends from the hair (Jaṭā) of Çiva's head. Attracted by the sanctity of the water, people gather here from distant places and hold a *melā*. It is worthy of note that there is no lake or water-course on the top of the hill. On the *Makara-Sankrānti* day another *melā* is also held, when two to three thousand pilgrims assemble and the common folk of the place sing and dance on the northern part of the hill. That portion is commonly called *Nāta-mandira* (or dancing-hall). There might have been a Nāṭamaṇḍira here in former times. When this Çamīvṛkṣa is seen from a distance, it looks like the Liŋga figure of Bhāskareçvara at Bhuvaneçvara. (Plate No. 70*b*). It is our belief that Çyāmārka is the ancient name of Çamīvṛkṣa. This place was known as Çyāmārka by the Çauras

(sun-worshippers) and was regarded by them in the same light as *Konārka*, *Lolārka*, *Varunārka*, and other central places of Çaura worship. The festival which formerly used to be held here on the *Makara-Sankrānti* day has now degenerated into simple *Jātrā*. The gumphās referred to above formerly gave shelter to many recluses. With the spread of the influence of Vāirāṭa kings Çyāmārka came to be known among the Hindus as Çamīvṛkṣa and the story of the concealment of the bows and arrows by the Pāṇḍavas in the caves probably became current at this time. We learn from the Mahābhārata that the five Pāṇḍavas kept their bows and arrows in the holes of trees and not in the caves of any hill. Besides, the Çamīvṛkṣa mentioned in the Mahābhārata was in the kingdom of Virāṭa. Virāṭa or Matsya is identical with modern Jaypur in Rājputana. We have discussed this matter exhaustively elsewhere.* The village Kuliluma lies to the south of this Çamīvṛkṣa. The river Kuçabhadrā, which flows near by, gets water all the year round and falls into the Sona. At the foot of the hill is a monastery of a Bābāji where the Bhāgavata and other religious books are worshipped.

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* See Introduction—On Vairata Bhujangas.

KUṬING OR KOTILINGA.

KUTING or Koṭiliŋga is a very ancient and romantic place. It is situated at a distance of about thirty-two miles from Bāripadā, being surrounded on all sides by hills. No Hindu inhabitants now live in this lonely place. The ruins of many ancient temples and several Çiva-Liŋgas are found in various spots. It is said that the name Koṭi-Liŋga (of which Kuṭiŋg is a contraction) originated from the circumstance of a countless number of Çiva-Liŋgas having been found here. On three sides of the village flows the river Deva-nadī, while on the fourth is a fort near which the rivers Sona and Deva-nadī meet. We are sure excavations here will yield results of great archæological interest. At a distance of four miles to the west of this place there is a hill with a crescent-shaped top. People call it Pṛthvī-Mānikinī. A little to the west lie the vast ruins of Pāthuriāgaḍa adjoining an extensive forest called Baḍa-Kāmān. This forest was at one time thickly populated.

Koṭiliŋga or Kuṭiŋg, Pṛthvī-Mānikinī and Baḍa-Kāmān call up associations of a glorious past. According to the local Hindus, Pṛthī-Mānikinī is only a part of a hill called Çamī-vṛkṣa. But according to the Bhumiās and Bāthuris of this place it is the memorial of a certain queen who lived in Pāthuriāgaḍa and Baḍa-Kāmān forest.

PĀTHURIĀGAḌA.

Two miles to the west of Koṭiliṅga, there is a place called Pāthuriāgaḍa. It is bounded on the west by the river Deva-nadī, on the east by a canal called Raktiānālā, on the south by another canal called Bharbharianālā and on the north by a vast moat. The place is surrounded on all sides by stone walls, which probably accounts for its being named Pāthuriāgaḍa. A large and spacious flight of stone steps may still be seen on the bank of Deva-nadī. But on the opposite side of the river no trace of Pāthuriāgaḍa is to be found. Extensive ruins of brick-built walls are still visible on all sides. The foundation of the wall is about 5 cubits wide. The bricks found here are eighteen inches by eight, with a depth of three inches. In days gone by many powerful kings reigned here; mounds of old brick *débris* are found in many places round this fort, while in course of excavation a crucible for melting gold was discovered here.

ITĀGADA

The thick jungle known as Bada-Kāmān lies to the west of Pāthuriā-gāḍa. Ruins of a large brick-built fort called Iṭāgaḍa are to be found in this jungle. The walls still exist of the old castle which was built entirely of large bricks. The foundation of the brick-wall is about 5 cubits wide. The bricks are of the same size as those of Pāthuriāgaḍa. On one side of the ruins is Beguniāpāṭā and on the other Gaḍiaghaṣā nālā, while on the other two sides extends a range of high hills.

Indeed, the interior of the fort is so thickly covered with jungle that rays of the midday sun cannot penetrate it. Two miles to the north of Iṭāgaḍa, on a high hill, stands Dubigaḍa, once the capital of Vairāṭa kings. Iṭāgaḍa was their permanent capital, but in times of trouble and danger the kings with their families used to take shelter at Ḍubigaḍa. It is said that formerly cannon and cannon-balls were manufactured at Iṭāgaḍa. Dross of iron is still found scattered about in large quantities to the north of the ruins towards Ḍubigaḍa. At a little distance from Iṭāgaḍa at the foot of the hills there is a smooth broken Çiva-Liŋga and close to it a fine stone statue of a bull, unfortunately broken. Heaps of bricks are found strewn about. They doubtless represent a Çiva temple which has fallen into ruins. As we proceed northwards beyond the figure of the bull, dross of iron comes to

view. Here, in a big hole, we found a crucible in which it is not unlikely people used to melt iron for manufacturing implements of war. It even seems probable that there was formerly a factory for manufacture of weapons here. The place is now known as Rāikāliā. Broken pieces of earthen vessels, which were used in ancient times, have also been found within this dense forest.

Herds of wild elephants still come to Pāthuriāgaḍa and Itāgaḍa. Their foot-prints may be seen in many places. The place also abounds with tigers and bears.

ḌUBIGAḌA.

Three miles to the north-east of Purāḍihā, at an elevation of two miles from the plain, is the Ḍubigaḍa hill. The geographical position is of some importance, for having been situated on a high plateau, it once occupied an advantageous position over the surrounding country and commanded an uninterrupted view of the country around. There is no fort now on this hill, but there are sufficient traces left to show that at one time an inaccessible hill-fort did exist. There is only one narrow path up this hill, by which a single person can go at a time. The path is so very risky that if anybody were accidently to lose his footing, he would be sure to meet with a fatal fall of a thousand feet. A transparent lake is found on the Ḍubigaḍa hill. It is said that one of the Vairaṭa kings, having lost his kingdom through treachery, drowned himself in this lake, hence the name Ḍubigaḍa, the word Ḍubi signifies drowning. Ḍubigaḍa has now become a dreadful place, being the haunt of wild elephants and tigers. Every evening these wild beasts come here to drink water. Ruins of several stone-built chambers are found near the lake.

CHŪDADHARA.

Four miles from Ḍubigaḍa and at a level of 1000 feet higher than Ḍubigaḍa, is situated the cave of Chūḍādhāra. The path to Chūḍādhāra lies through the pass of Ḍubigaḍa. It is a large rock-hewn cave where, it is said, many Riṣis used to stay. Although some portion of the cave has been destroyed, yet it will easily admit of about forty persons lying abreast in it. During the rains, hill men take shelter here. A stream flows by the side of this cave, and a current of water runs through it throughout the year.

SIDDHAGUHĀ.

SIDDHAGUHA stands on a hill named Sindūrmuṇḍi, eight miles from the rest-house of Udalā and four from the village Khalāri. This cave, which has been hewn out of the rocks of Sindūrmuṇḍi, was formerly the abode of many Siddha Puruṣas (saints).

PEḌAGAḌHI.

Six miles from Purāḍihā and four from Udalā, is the village Peḍāgaḍhi. It appears to be a very ancient and important village. The place is famous for the temples of Nṛsiṁha and Jhāḍeçvara Mahādeva. That of Nṛsiṁheçvara is known to be the work of Nṛsiṁha Deva, the king of Utkala, whose identity has not been established. But after careful survey of the ruins of the ancient temple, one would be inclined to assign it to the 12th or 13th century of the Christian era. The temple of Jhāḍeçvara appears to be older than the other. The image itself is now kept in a newly erected hut. The ruins of the original temple lie scattered about. It was built entirely of *mākrā* stone, and in workmanship closely resembled the Pāçachaṇḍī temple of Baḍasāi. By the side of the temple there is an old and large tank, the ghāṭa of which was made of fine pieces of stone although the greater part of it has been destroyed. We learn that in the forest adjoining this village, there is a temple of old Bhīmā or Bhīmeçvarī Devī. Here several respectable Brāhmaṇa families and a considerable number of Karmakārs, Santāls and Bhumiyās live. At one time light arms of excellent quality were manufactured here.

The village was also a centre of Sanskrit learning. More than a hundred years ago two distinguished scholars, whose names are familiar

in the country, lived in this village. They were Vāsudeva Tripāṭhī and Dāçarathi Miçra.*

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* We have came across the MS. of a work on Smriti entitled प्रायश्चित्तविलोचनम् by Vāsudeva Tripāthi, copied by Dāçarathi Miçra, the colophon of which runs as follows—

"वेदर्त्वीशजप्रकृचन्द्रकमिते शाकेऽत्रके वासरे
सूर्य्यस्यायनपृच्छके शिवतिथौ मासे मृगाधीश्वरे ।
श्रीनारायणसूनु दाशरथिना पेड़ागड़िग्रामगे
प्रायश्चित्तविलोचनं विलिखितं श्रीगुण्डिचामण्डपे ॥
शकाब्द १६६५ ॥ * * *

यस्यैव चेतो विदुषां रतं स्यात्तदा व्यवस्था सुकरा भवेत सा ।
मन्वादिशास्त्राकलनेन यासीत् सुदुष्करा पण्डितमण्डलीनाम् ॥
इदमेव समालोच्य प्रायश्चित्तविलोचनम् ।
कृतिना वासुदेवेन रचितं श्रुतिसम्मतम् ॥"

The MS. is in Bengali characters, a fact which indicates that more than a hundred years ago, the learned Brāhmanas of Mayurabhanja used to write their works in the Bengali character.

AYODHYĀ.

Ayodhyā is a very ancient village ; it is situated at a distance of six miles from the capital of the Nilgiri State. This was once the capital of the Vairāṭa-rājās. Both the Hindus and the Buddhists looked upon it as a sacred place from very early times. The River Ghargharā flows to the east and the south, the Sona (Suvarna) to the north and the Sindhu, to the west of this village. It is called Ayodhyā, because the Ghargharā flows by its side just as a river of the same name flows by of Ayodhyā, the celebrated capital of the kings of the solar dynasty. It is known among the local Brāhmaṇa Pāṇḍās as Pañchakroçī Kṣetra (a sacred place extending over 10 miles). One is filled with wonder at the sight of the various relics of this ancient spot. According to the old Brāhmaṇas of Ayodhyā, there was no place in the whole of Orissa so rich in ancient monuments, temples, and images except it be Bhuvaneçvara. In fact, ruins of more than 100 temples are still found strewn all over the place. In the northern part of Ayodhyā stands the temple of Uttareçvara Mahādeva. This is not very old ; its Kurumberā (enclosure) which, however, appears more ancient than the temple itself, still exists. To the south ruins of a very ancient fort are seen. Tradition says that the Kāṇḍadhārī troops of the local Rājās used to protect it ; hence the mound is called Kāṇḍadhārī. People point to a spot on

the south of this mound as the site of Gaḍachaṇḍī and on the west as that of the Sannyāsipadā. It is probable that on the place being excavated various ancient relics will come to light.

In the temple of Uttareçvara there is an old Liŋga with the image of a Buddhist goddess by its side. It has four faces and eight arms, and the deity is commonly known as Thākurāṇi, but the figure is undoubtedly of the great Vajratārā of the early Tāntrika Buddhists. (Plate No. 45). In addition there is a small image of a ḍeity measuring half a cubit, seated on the lap of another. The image is believed to be that of Sāvitrī-Satyavāna. They are not correct representations. The image has a serpent with uplifted hood on the right, and on the left two small figures of unknown gods. The figure is that of Siddhārtha on the lap of Gautamī. (Plate No. 25).

The Kurumbera of Uttareçvara, which was buried in the earth has recently been brought to light. The present temple was raised some 50 years ago on the foundation of an older one. At its east gate are some remnants of ancient architectural workmanship. The Khüṭia temple was erected by Bhanu Khüṭia for enshrining an old Çiva-liŋga after its old temple had tumbled down. The Khüṭiā temple, though recent, is the most important of all those to be found in this place, and soon attracted the visitor's notice. To the east, west and south of this Çiva temple there are others in which are enshrined the images of Rādhā-Kṛsṇa, Viṣṇu, Avalokiteçvara, Sūrya, Trimūrti, Mārīchi Thākurāṇī, Manjuçrī &c. There is another of Amitābha Buddha on the left side wall of the room where Mārīchi Thākurāṇī is kept. Mārīchi is a grim-looking

goddess and is regarded as the presiding deity of Ayodhyā. She has eight arms and three faces, one of which is shaped like that of a Varāha (boar). Below the Pādapīṭha there are eight figures of boars. Including the throne, the height is 4 cubits, the main figure being $2\frac{1}{2}$ cubits; while on either side of the head of the figure, may be read an inscription running from right to left, *viz.*, *"Ye dharmahetuprabhavā &c."—the well known formula of Buddhism in characters prevalent in the 10th or 11th century A. D.

It runs thus: –

	Right side.	Left side.
L. 1.	ओं ये धर्मा हेतुप्रभवा	हेतु स्तं पान्तथागतो
L. 2.	ह्यवदत्तं षां च यो	निरोधो एवं वादी श्रीमहा
L. 3.	शृवण	

"Of those things (conditions) which arise from a cause. That cause has been told by Tathāgata and the way how to suppress them has also been revealed by the Great Çramaṇa."

The temple in which Mārichi Thākurāṇī is now placed, was erected by Bhānu Khunṭiā 50 years ago; in front of it ruins of an old Kurumberā and Çiva temple are found. Mārichi and the two other images alongside were not originally where they now are. The ruins of the old temple of Mārichi Thākurāṇī are at a distance of half a mile to the west of a place called Kāṇḍabhāri. The images were recovered from these ruins and placed where they now stand. Heaps of stones, Amalāçilā, and broken

* Read श्रमण:

columns of granite, lie scattered on all sides. Travellers who have seen the columns of Buddhist Vihāras amidst the ruins of ancient Nālandā or Rājagṛha will notice a striking resemblance between them and these beautiful stone columns. They are 16 feet long and 3 cubits wide. The large blocks of Amalā-stone lying here suggest that the original building of Mārichi must have been very large. Stone ruins of more than a hundred ancient temples lie scattered on all sides of the old shrine of Mārichi. Fifty years ago this place was covered with dense jungle. People used to call it "Marichi Naṭā"; *i.e.*, the forest of Marichi. At that time only the head of the image was visible. When, afterwards, the whole image was dug out, they used to call it Marichi from the fact of its being found in the forest of that name. But such appears to be the real name of the goddess itself, as we find it so recorded in Sādhanamālā and other Buddhistic Tāntrika works.

It has been stated above that the well-known Buddhist formula is engraved in characters prevalent here in the 10th or 11th century of the Christian era. At that time Tāntrika Buddhism was powerful in Gauḍa, Vaṅga and Utkala. The figures of Mārichi and other goddesses found here were worshipped by Tāntrika Buddhists. Though Tāntrika Buddhism was predominant, yet Çaiva and other cults also prevailed here. But the vast ruins of this place which extend over an area of 3 miles indicate, both in their architectural and sculptural designs, traces of the Tāntrika Buddhist influence. Small images of Hara and Pārvatī have also been discovered at the time of making excavations near "Marichi Naṭā"; from which it appears that Çaivaism became

prevalent here after the Tāntrika Buddhist period.

We are not aware whether such extensive Tāntrika Buddhistic relics are to be found anywhere else in Orissa. That a thorough and systematic exploration of the old ruins of Ayodhyā will bring to light many interesting facts and furnish ample material for the history of ancient Tāntrikism, admits of no doubt. During the Marāṭhā troubles all the old and respectable inhabitants of the place left it through fear. The total population may be estimated at 3000, and the number of families at 300. The latter have been settled here for half-a-dozen generations past, but apparently no further back.

PRATAPAGAḌA.

North-west of Ayodhyā and half way between the Sindhu and the Sona are the ruins of a fort. It is called Pratāpapur or Pratāpagaḍa.

PUNDAL.

At a distance of two miles to the north-east of Ayodhyā is the village called Pundāl. Here once the image of an unknown god was recovered from the bed of the river Sona. Formerly, a temple stood on what is now the river-bed. The stones which once belonged to that temple are occasionally found in the sands of the Sona. The height of the image is 5 feet, and its width 3 feet. It has a *nagakundali* on its back, and seven serpents with uplifted hoods overhanging its head. It is known among the common folk as the image of Ananta. But it has no sacred thread. For this and other reasons, we may conclude that it is the image of the 23rd Jaina Tīrthaŋkara Parçvanātha. From the existence of this image, one may reasonably infer that Jainism once prevailed here.

KANS OR KANISAHI.

A mile and a half to the north of Ayodhyā lies a village called Kāns or Kānisāhi. It was formerly a suburb of Ayodhyā and contained one of the five forts appertaining to it. Remains of this fort can be seen in the northern part of the present village. Alongside of the fort there was at one time a beautiful Vāpī, the sides of which were of stone. The access to this Vāpī was through a tunnel on one side of which a big temple stood. Only some heaps of ruins are now to be found. There is an āmalaka in the midst of broken carved stones at this place. Its diameter is about five cubits. This proves that the temple was one of considerable dimensions. Images of Sūrya (Sun-god), of Vāsudeva, Varāha, Nṛsiṁha and Vāmana, also of eight-handed Gaṇeça, of two-handed Kārtika riding on a peacock, of six-handed, eight-handed and ten-handed Mahiṣamardinī, of Siva-liṅga and its bull, as well as images of other unknown gods and goddesses are found strewn over the place. These statues on examination appear to be about six or seven centuries old. Some of them have been removed to the adjoining village of Ambikāpur or Ānikāpur and there set up for worship.

At some distance from the place where the above-mentioned images are lying scattered, is situated the Vairāṭapāṭa. There is a tradition to the effect that the place once formed the capital town of the Vairāṭa Rājās. Mounds indicating the site of a palace are still to be found here.

PURANGAO.

THREE miles to the north-west of Ayodhyā lies the village of Purāngāo. Its outward condition will justify the name it bears. The village is, in fact, an ancient one. It once had a large population, and contained objects of great interest. The Maṇināgeçvara Liṇga of the place is well-known in that part of the country. The original temple of Maṇināgeçvara Liṇga has now disappeared. Fifty years ago a new temple was built on the foundations of the ancient one. By the side of this temple is a very ancient Vāpī having a flight of twenty-two stone steps. There is a stone-built roof over this flight and a wall on either side. To the left of the twentieth step from above, and on the edge of the water, there is a cellar, in which probably the treasure of the god used to be concealed in ancient times. The portion of the Vāpī containing water is 6 feet by 6, the cellar being 4 feet by 5.

Besides the ancient Liṇga and its pedestal there is in this temple an image of Kurukullā measuring 3 feet by 2. This goddess is considered to be the Çakti of Maṇināgeçvara. She had formerly a separate temple in the village. Heaps of stones, which once belonged to this latter temple, may be seen scattered here and there.

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DOMA-GANDARA.

THERE is a very ancient place named Ḍomagaṇḍarā on the northern bank of the river Sona, five miles to the east of Ayodhyā and close to the boundary-line between Mughal-bundi and Mayūrabhañja. Sufficient evidence remains to show that in ancient times several temples stood here. Partly through the ravages of time and partly through the changes in the course of the river Sona, these sacred structures have been completely destroyed. Broken pieces of carved stone belonging to the temples have been used by many of the villagers in constructing the floors of the rooms of their houses. The house of the Sarbarāhkār of the place is entirely built with these stones.

On the northern outskirts of the village, under a Vaṭa tree on a high mound, is a large Gaurī-paṭṭa of a Çiva-Liṇga. It is 4 feet by 3. The presence of the Gaurī-paṭṭa proves that there was a large Çiva-liṇga as well as its temple here; the latter has been destroyed and a mound now marks the spot. Besides the Gaurī-paṭṭa there are to be seen the statues of a goddess with eighteen hands, of Gaṇeça with eight hands, of Agnideva (god of fire) and of Çākya-Siṁha on the lap of Gautamī, and also a broken image of the Jaina Tīrthaṇkara Pārçvanātha. Fragments of the stone images of many other gods and goddesses are also to be found lying scattered here and there. If the mound be

excavated, it is not improbable that many such images and ancient relics will be discovered.

At a little distance from the mound and under a tree near the river may be seen lying a large image of the goddess Vārāhī, 6 feet 6 inches in height and 3 feet in breadth. The stone out of which it has been carved is 2 feet thick. This and another smaller image of the goddess Vārāhī were discovered underground on the northern bank of the river Sona. The smaller one, which is 3 by 1½ feet, was brought to the capital of Nilgiri and kept there in front of the Dispensary. (Plate No. 31). The other was found to be too big to be conveniently removed and so was dragged to a little distance from where it was found to the spot where it still lies. So large an image of the goddess will scarcely be met with anywhere in Orissa.

From the various images mentioned above one is inclined to think that Buddhism, Jainism, Çaivism and Çāktaism were at one time all flourishing here together.

DHŪPASILĀ.

DHUPASILA is situated at a distance of three miles to the east of the capital of Nīlgiri. A glance at the place will convince one of its antiquity. There is here a small temple, within which there is a broken image of the goddess Mahattarī Tārā with two hands. The existence of this image proves that the place was once a resort of the Buddhists of Mahāyāna school.

SUJANĀGAḌA.

SUJANAGADA is situated at a distance of three miles to the west of the capital Nīlgiri. Before Çakaṭapāliā (the ancient name of the place) was made the capital of the Vairāta Rājās, Sujanāgaḍa was their chief town. On the site of the palace of these Rajas extensive mounds and traces of stone are now to be found. A little way off, stands the stone-built temple of Budhār Chaṇḍī, the tutelary goddess of the Nīlgiri Rāj. This temple, which is about 40 feet high, has not been altogether destroyed. Its repairs were undertaken by the father of

the present Mahārāja. It consists of four parts, *viz.*, the garbha-gṛha, the Jagamohan, the Bhoga-maṇḍapa and the Nāṭamandira. The temple may not display any high order of architectural excellence, but its antiquity is undoubted. It is a matter of great regret that the inscriptions which existed above the doorways of the Garbha-gṛha, the Jagamohan and the Nāṭamandira of the temple have been completely effaced during the repairs, its ancient artistic design having also been lost at that time. The architect who undertook the work of restoration, being completely ignorant of the value of these inscriptions, had them obliterated. A copper-plate and a sword were found at the time of the repairs. The residents believe that these two objects have been walled up on the top of the temple. The image of Budhār Chaṇḍī is not now in its proper place—the garbhagṛha. The goddess is kept in a small room by the side of the Nāṭamandira, together with the images of Kanaka-Durgā and other gods and goddesses. Budhār Chaṇḍī is, in reality, the goddess Mārīchī of the Buddhist Tāntrikas. That the Rājās of Nīlgiri were formerly Buddhists is evident from the fact that Budhār-Chaṇḍī was worshipped by them as their tutelary goddess. There is a tradition here that before they came to Sujanāgaḍa, the Vairāṭa Rājās resided at a place called Gaḍgaḍiā, ten miles from Nīlgiri. The ruins of the ancient fort of that place still exist.

BALASORE.

THERE are many objects of great antiquarian importance in the present district of Balasore. The following interesting places and objects are mentioned at pages 482 to 484 of the "List of Ancient Monuments in Bengal" (published by authority) :—

1. In Sholampur, opposite Jajpur—The remains of an old brickfort said to have been built under the orders of Kapilendra Deva (1434-1469 A.D.)

2. In Balasore town—Kadam Rasul Mosque (said to have been erected by order of the Emperor Aurangzeb).

3. Do. Juma Mosque Do.

4. Do. Maratha bridge.

5. In Kupari,—Stone Temple (with Kripacharya's *Homakunda*).

6. In Jellasore,—The remains of an old fort (built by the Bhuiya Chief of the place).

7. Do. Mosque (said to have been built by a Nawab in the 16th century).

There are, besides the above, many objects of antiquarian interest. We had an opportunity of inspecting some of those situated near Mayūrabhañja. A short description of them is given below.

The following are the objects of interest in the old and new towns of Balasore :—

In the old town of Balasore.—The ancient temple of Bāṇeçvara Çiva. A tradition is current that the kingdom of Bāṇāsura was situated here. He was an worshipper of five Liŋgas. The names of the latter are Bāṇeçvara, Gargeçvara, Kharjureçvara, Pañchaliŋgeçvara and Maṇināgeçvara. These five Liŋgas are enshrined in the following places :—

1. Bāṇeçvara in the old town of Balasore.

2. Gargeçvara at Mouza Puruṣottampur in Parganā Remuṇā.

3. Kharjureçvara at Mouza Tilā in Parganā Khajurā.

4. Panchaliŋgeçvara in the Nīlgiri State.

5. Maṇināgeçvara at Kasbā Jayadeva by the side of Bardhanpur in Parganā Daçamalaŋg.

In course of my survey I visited only Bāṇeçvara and Maṇināgeçvara.

According to tradition, Bāṇa Rājā had his capital somewhere near the old town of Balasore. The Liŋga was held in the greatest reverence and named Bāṇeçvara after him. People consider this Bāṇa Rājā to be identical with Bāṇāsura mentioned in the Purāṇas. He may, however, be considered a Çaiva king. There was, in Deccan, a dynasty of Bāṇa Rājā. The earliest records left of this dynasty are some inscriptions, belonging to the tenth century of the Christian era. Kings of this dynasty waged war against the Chola and Gaŋga Rājās. Parāntaka Chola conquered the kingdom of Bāṇa and gave it to Pṛthivīpati the second of the Gaŋga

dynasty.* The descendants of Bāṇa Vidyādhara reigned for some generations. The title Āditya appears to have been used by some of the kings of this dynasty.† The people of Maṇināgeçvara speak of two kings of the line named Jayāditya Deva and Vikramāditya. The place where the temple of Maṇināgeçvara is situated is still called after them "Vikrama kasbā" and "Jayadeva kasbā."

The ancient Çivaite temples of Bāṇeçvara were most probably built under the orders and supervision of the kings of the Bāṇa dynasty. As in the Deccan, the Gaŋga kings conquered the kingdom of the Bāṇa Rājās, so it is probable, that here too the ascendancy of the Bāṇa Rājās passed away with the rise of the Gaŋga dynasty. The temple of Bāṇeçvara is situated on the eastern boundary of the town of Balasore and alongside Farāsḍāŋgā. Bāṇeçvara Liŋga and its pedestal are very ancient. The ancient temple was destroyed long ago ; and the present temple, which was built on the foundations of the former, is not very old. Besides the Bāṇeçvara Liŋga, there is an Anādi Liŋga in the town of Balasore called Jhāḍeçvara. According to local tradition, the liŋga first came to be discovered on pursuing a cow who of her own accord used to stop where the sacred stone lay and pour her milk on it. A similar story, we know, is told in regard to the Tārakeçvara Liŋga of Bengal. A temple was built for Jhāḍeçvara Liŋga in ancient times, but has now disappeared. A wonderful phenomenon is to be seen here: when any milk is poured over the Liŋga, it becomes as clear as water.

* Epigraphia Indica. Vol. III. pp. 112.

† Indian Antiquary, Vol. XV. p. 172.

The images of Hara-Gaurī and Yamarāja and also the figure of a dancing-girl are to be seen lying at the foot of a tree in Māṇikham, old Balasore. This figure of the dancing-girl must have belonged to some temple. Its workmanship is very fine. (See Plate No. 74). No trace whatever of any ancient temple is now to be found here.


No. 74.

In Mouzā Çyāmānandapur, Parganā Sunāhāṭa, in the town of Balasore, there is a big *stūpa* called 'Uṣā-medha.' There is also a tradition that Uṣā, the daughter of Bāṇa Rājā, was united in marriage with Aniruddha on this spot. Another object of interest in the town is the tank named Killā-pukhur. Formerly there was a big fort here belonging to the Muhammadans, within which was situated a tank. Four sides of the latter are constructed with stone. There is a 'hāmām' or bath near it surrounded by high walls. Formerly there was, within this walled enclosure, a beautiful fountain which was connected with the tank. Traces of these are still to be found. There are four reservoirs of water here, also connected with the tank. Tradition has it that this bath was constructed under the orders of the Muhammadan Subāhdār Taki Khān for the use of the ladies of his harem.

The old Dutch cemetery of Balasore is another place of interest. At the time when this was a Dutch settlement many notable Dutch factors or officials were interred here.

BHIMAPUR.

There is a very ancient and large village called Bhīmapur on the sea-shore at a distance of eight miles to the south-east of Balasore. In a jungle by the side of a high sand-bank on the shore, is a broken image of Bhīmā Devī, known to the people as Kālikā. Very likely the place has derived its name from that deity.

Formerly this village was granted to a Brāhmaṇa family who still reside here. There are many ancient tanks in various parts of the village. One of these was very large; it is now dried up, with a part of it under cultivation. Old residents recollect seeing in their youth the remnants of stone walls on two sides of the tank. These are now buried underground. Recently at the time of excavations in this village, a very beautiful life-sized image of Jaina Tīrthaṃkara Vardhamāna Svāmin was unearthed from the depth of three cubits. The statue is finely sculptured. The image has been removed by Rājā Baikuṇṭha Nāth De, zamindar of this place, and kept in the garden of his house at Balasore. Besides this, there is another beautiful image of Vardhamāna Svāmin in the middle of the village, and by its side are other stone images and also one of a Dhyānī Jina. The figure of Vardhamāna Svāmin is 2′ 6″ by 1′4″. Strange to say, that this naked Jina image is, up to this

day, worshipped by the people of the village as Thākurāṇī. There is no lack of evidence to show that Jainism was at one time predominant here, and that its tutelary deity was Vardhamāna Svāmī. Just beside Bhīmapur is a very old village called Kasbā Bardhanpur. This name seems to be a corruption of the word Vardhamānapur, which is only another name of the last Tīrthaṅkara Mahāvīra.

The Purāṇa-sāi or ancient site of Bhīmapur was abandoned long ago on account of floods from the sea. Under a big toddy-palm here, the figures of a four-handed goddess and a god are to be found half-buried in the earth. Many other images would probably be found if the place were excavated.

The above-mentioned image of Bhīmā Devī (known to the people as 'Kālikā') is situated on the seaside, at a distance of a mile from the present village. It is broken, but its very appearance shows how ancient it is. The goddess is eight-handed, and has round her neck a garland of skulls, and on her head a crown of matted hair. She is seated in a lotus on the prostrate body of Puruṣa. There is an elephant near the head of Puruṣa and another at his feet. This goddess is placed in an uncovered place on the seaside in a jungle, nevertheless people from very distant parts come to worship her. (Plate No. 29).

The villages Kasbā Bhīmapur, Kasbā Bardhanpur, Kasbā Jaydeb, Kasbā Bikrampur and Nij Kasbā are all contiguous to one another. From their names and position it seems that previously they together constituted one large

town. Big images of Avalokiteçvara and Buddha in meditation have been found out in Kasbā. These have been brought to Balasore and kept in front of the Municipal Office there. On the bank of an ancient tank in village Kasbā there is a large wheel and near it a large broken image of Buddhistic Tārā, half buried in earth. The above mentioned, Buddhistic remains indicate that the place was in some past age under the influence of the Mahāyāna School of Buddhism. Mounds of earth are seen here and there in the village. Kasbā was once the head quarters of the local Muhammadan Subāhdār. Shāhjahānagar, by the side of Bardhanpur, proclaims the name of Emperor Shāh Jahān.

MANINĀGECVARA.

The temple of Maṇināgeçvara is situated on the east of Bardhanpur and on the north of Bhīmapur and four miles apart from it. It lies between the villages of Kasbā Jayadēb and Kasbā Bikrampur. People of this place believe that Maṇināgeçvara Liṅga was installed in this place by Bāṇāsura. The ancient temple of Maṇināgeçvara was destroyed by the Muhammadans. About sixty years ago, the late Babu Bhagavān Dās of Balasore, a zamindar of this place, had this temple repaired. Most part of the present temple is of recent origin. There are, nevertheless, ancient objects of interest in it. The doorway of the ancient temple displays remarkable sculptural skill and indicates the great architectural beauty which the temple possessed at one time. This doorway is made of granite. There is a figure of the goddess Kamalā or Gaja-Lakṣmī on its upper portion and that of two Dvārapālas (gatekeepers) on the lower portion. It is decorated all over with carved creepers and leaves of various kinds. We can well imagine from these relics how beautiful the original temple was. In a dark room of the temple there are broken images of eighteen-handed Durgā, eight-handed Durgā, four-handed Pārvatī, Kaumārī and of many other goddesses. There is a doorway on the western side of the court-yard. On the left portion of it there is a figure of Kṣetrapāla and on the right portion that of a four-handed Viṣṇu. Inside a niche on the southern wall of the temple there is an image of Gaṇeça, on the eastern

wall an image of Kārtikeya and on the northern wall that of four-handed Gaurī with a lion under her feet. In the south-western portion of the court-yard there is an image of eight-handed Bhīmā. She has a club in a left hand and a drinking cup in a right hand. All the other hands are broken. There are some ancient images on the top of the temple also. Out-side the temple towards the north-west, there is the figure of a female votary on a large broken pillar. Besides these, there are two seats made of granite stone outside the temple. Their size is 3′ × 2′ × 1′.

This temple is situated one mile away from the sea-shore. The beautiful and artistic images of this place bear a remarkable similarity with the ancient images of Hindu gods and goddesses discovered in Java. It is not improbable that the artists of Kaliŋga went from here to Java to make these images. The figure of Kamalā found on the coins of the Gupta Kings of Gauḍa is exactly similar to the one I have referred to above as having been found on the doorway to the temple. It is quite probable that this goddess was the tutelary deity of the Gupta kings and was therefore represented on their coins. The figure of this goddess has not been found upon the coins or insignia of any other royal family. From this fact one is inclined to conclude that the original temple of Maṇināgeçvara was built under orders of some Gupta king or of some Hindu chief under the suzerainty of the Gupta kings.

In Tikārāpārā, half a mile away from Maṇināgeçvara, there is a broken image of the goddess Tārā.

PĀNDAVA GHĀṬ.

THERE is an ancient sacred place named Pāṇḍava-ghāṭ, on the seaside, two and a half miles away from Bhīmapur. There is a tradition that the five Pāṇḍavas had been to this place and bathed in the sea here. In the Vanaparvan of the Mahābhārata also, we find that the five Pāṇḍavas came to Kalinga and enjoyed the sea-bath there. Until recently the people of this place used to show a big stone with the foot-prints of the Pāṇḍavas on it. That stone has now been burried under the sand on the sea-beach. Some time ago, the Jaina merchants used to come here to see and worship these foot-prints which they believed to be those of Jina. It seems from this that this place was an ancient sacred place of the Jainas also. There is a place called "Jāhāj-ghāṭā" by the local people, on the sea-shore not far off from Pāṇḍavaghāṭ. Ships used to anchor here from ancient times. In fact, in the good old days the people of this place used to travel by ships and very large boats. Their descendants have now degenerated into petty fishers earning their livelihood by catching fish from the sea by means of boats.

TUṆḌURĀ.

VILLAGE Tuṇḍurā is situated at a distance of one and a half miles from Bhīmapur towards the south. There were many temples on the sea shore in this village. All of them have been washed away by the sea. Some of the images of gods and goddesses of those temples have been brought and placed in different parts of the village. One of these is an image of two-handed Bāsulī, which lies under a very old *Vata* tree, and another is that of Hanumān. Besides these, there are some other small images, lying about. The above-mentioned *Vata* tree appears to be three or four centuries old. Many images of gods and goddesses and carved stones are found stuck within the roots of this tree. In the northern part of the village, there is an image of a four-handed goddess, with a boy on her lap, her head being covered by the hoods of seven serpents. By the side of this, there is an image of Vāgīçvarī. These two images are so much worn out, that they are evidently at least a thousand years old. In this village we heard of the existence of many images of gods and of ruins of ancient temples on the sea shore in the southern part of the village and also in many other villages and in jungles on the sea shore.

Tuṇḍurā is now included in the Zamindari of the Rājā of Nilgiri. We have heard from the

lips of an old Brāhmaṇa of the place that in the remote past this part of the country was being ruled by a Brāhmaṇa family under the suzerainty of the Bhañja Rājās; but the dynasty was extinct long ago. In the copper-plate of Vidyādhara Bhañja we have found mention made of Tuṇḍurāva as having been given away by him. It may not be far from the truth to imagine that the present village of Tuṇḍurā is one and the same with the Tuṇḍurā referred to in the plate.

MUGHALMĀRI.

About two miles to the north of Dantan are lying the extensive ruins of the once famous Mughalmāri; and in the north of the present village are to be found the remains of the gaḍa which bore its name. The natives point to this place as having been the site of the gaḍa which was built by the famous warrior Vikramajit. Originally this plot was one mile square, but it has now been converted into orchards and corn-fields save where the royal palace once reared its lofty head, and even here only doleful remains of its former glory do call forth a sigh and a tear from the spectator.

In the south of the village is the temple of the Chandaneçvara Mahādeva. But the one that we now see, has, like the Phœnix, grown out of the ashes, as it were, of its former self. There is a tradition current here to this effect that this Chandaneçvara is Svayambhū (self-evolved) linga and it was installed by the queen of Vikramajit. Daily she came here to worship this God, while her husband went daily to Dantan to offer his homage to the famous image of Çyāmaleçvara. At that time the principal gate of Mughalmāri was close to the Sāt-deul of Dāntan.

By the side of the entrance into Mughal-māri from the side of Dāntan is a mound generally called Pāṭhçālā of Çaçisenā. Completely lost in ruins now, it was at one time a big structure of oblong shape, measuring 120 ft from east to west and 110 from north to south.

Hidden under its debris, and scattered all around are to be found heaps of large bricks; and elderly natives assert that formerly a much larger quantity of this material was lying about in heaps which the people of the adjacent villages have since utilized for their private purposes. Even now over and along the road, half a mile in length, which runs from the gaḍa of Çaçisenā to the ruins of the palace of Vikramajit in the heart of the village are to be found remnants of brick-built structures. These bricks are like thin tiles in construcion and measure about 1′ × 11″ each.

The ruins of Çaçisenā are bounded in the east by the Puri Road, in the west by the Pālā Dīghi, in the south by the Dhāna Dīghi, and by the Baḍa Dīghi in the north. This place is pointed to by some as Çaçisenā's Pāṭhaçālā and by others as her gaḍa. To the south of these ruins was a beautiful 'Vāpī' the edges of which were built up in stone.

The story of Çaçisenā is almost universally known in this part of the country. She was the daughter of King Vikramajit, *alias* Pratāpāditya. A time was when her story was both told and listened to with great interest not in this part alone but throughout the length and breadth of West Bengal. The sweet and melodious song sung in her memory by the Vaidya poet Fakirarāma is now about 3 centuries old. It may not be out of place to tell the reader her story here as related by the poet :—

"She was the only daughter of King Vikramajit, who had one hundred wives, and was like the pupil of the eye not only of her father and mother but also of her step-mothers. There was a Pāṭhaçālā hard by the royal palace, and here

boys and girls were alike taught to read and write. The princess was a regular student of this school as was the Kotwal's* son, Kumāra. The seat of the Princess was upon a dais as befitted her high rank, whilst the seat of Kumara as of others was below her when they received lessons from the teacher. As luck would have it, one day the pencil dropped from her hand and at her request the Kotwal's son picked it up for her. The next day also the very same thing transpired and ungrudgingly Kumāra delivered the pencil to her. This happened also the following morning and this time the Kotwal's son showed some reluctance to do her bidding. The princess requested him more than once and at length Kumāra gave her to understand that he would pick up and hand over the pencil if she would thrice promise to give her hand to him. Taking it for a plain and simple joke, the princess agreed to this condition and pledged herself thrice to accept his terms. But when Kumāra afterwards explained the situation plainly and told her that she had promised to become his wife by the words pledged, the princes was taken aback and threatened to disclose the audacity of the son of her father's servant to her royal father. But the Kotwal's son was not so easily to be put off. He began to argue his cause and remarked that it was very easy for a princess like her to violate her pledge regarding it as a light matter and even to carry out her threat of having him punished. But the violation of a plighted truth like the pledging of her hand by a woman was not a light matter. Such a pledge was a very sacred one and if she now broke it, she would be a fallen woman in

* Kotwal means Chief Police Officer.

the eyes of God and man and he supported himself by quoting ample authorities from the Çāstras. The simple girl was at her wit's end: but being a lover of truth and fearing the consequences that were sure to visit her were she to deviate from its path, she was compelled to carry into practice what she had said in joke. While taking leave of the Koṭwal's son after the school broke up, she advised him to wait for her after nightfall under a particular tree. Here she would come and then they would decamp to some distant place as marriage in the Palace was out of the question owing to the disparity in their respective ranks. Kumāra came and anxiously watched the minutes as they were flying. The princess also managed with great difficulty in joining with her husband at the appointed place. Two horses were kept ready for the journey; and mounting them, the couple stole away under cover of the night.

"The course of true love never runs smooth"—this is true also of secret marriages. The couple rode on over hills and dales, throwing dust in the eyes of their parents, but the spirit of vengeance was hotly chasing them. At first they were overtaken, quite helpless, by a furious storm. Somehow or other they got out of it unscathed and continued their journey till at midday they reached what was known as 'Tepāntara māṭha' (a limitless and desolate tract of country) and were dying with thirst and hunger. Here there was a poor inn, at the door of which they alighted. Seeing them richly dressed and bedecked with jwelleries, the inn-keeper was all attention to them and supplied them with pots, rice, fuel &c. This was the first time in her life that the princess was obliged to apply herself to cooking food. Terrible were her sufferings

from the voluminous smoke that was rising up in curls from the wet fuel when fire was applied to it. But all her troubles were for nothing. All of a sudden there came upon them seven ferocious dacoits. Leaving her culinary duty half done, the princess clang to the side of her husband and was trembling like an aspan leaf. The Koṭwal's son, however, was not the least daunted—he knew he was more than a match for them all. In the fight that ensued he successively killed six of the dacoits, and the remaining one fell prostrate at his feet and craved for mercy. Against the wishes of the princess her husband showed him quarters and the consequence was that when the couple were off their guard, the knave despatched the Koṭwal's son at a stroke. In this miserable plight what could the princess do but resign herself absolutely to the mercy of the Goddess Durgā! Now, it so happened that at that particular moment that goddess was passing through the sky with her husband Mahādeva. She was touched to the quick by the lamentations of the princess and persuaded her husband to restore Kumāra to life.

After this they moved off to the bank of the river Kājalā and leaving his wife there all alone, the Koṭwal's son went away to find a market where their necessaries could be procured. But there were more troubles in store for them. There was no market close by; at least Kumāra did not find any. But propelled by an unseen destiny, he moved on and on, till he was well out of the region where he had left his wife. Here there lived a flower-woman, generally known as Hīrā-mālinī. Now, she had a flower garden, the trees and plants of which had not, for years past, given her any flowers. They were even shorn

of their leaves. But lo and behold! no sooner had the Koṭwal's son accidentally set his foot within the precints of the neglected garden, than were all the trees in flowers and their sweet fragrance was wafted on the wings of the wind far and wide. Breathless in suspense, the mālinī ran out of her cottage and she was beside herself with astonishment and delight at her unexpected good fortune. After the first shock of surprise had spent itself, she set herself to find out the cause of this miracle. All of a sudden she came upon what seemed to her enraptured eyes a part of the moon dropped from the heavens. Tired and fatigued, the Koṭwāl's son had laid himself down at the foot of a tree and was enjoying a sound sleep. The dart of love shot through the heart of the elderly flower-woman and she bethought herself of possessing this young cupid for his personal charms as well as for the life-giving power that he seemed to possess.

Now, this mālinī was a wicked woman, conversant with many of the damned practices of witchcraft. She could transform a human being into the shape and form of ony other creature and she now felt tempted to exercise this power upon the unfortunate young man. No sooner had she uttered her spell and sprinkled some water upon the sleeping Koṭwāl's son than he was metamorphosed into a lovely young goat but the heart within him remained the heart of a human being, and to add to his troubles, he also retained a full consciousness of his past life. The mālinī then took him home and at day time kept him concealed under the planks of her wooden floor but in the night she brought him out, gave him his human shape and tried to please him by all the means in her power.

There the unfortunate princess passed the whole day in extreme anxiety and grief at the non-appearance of her husband. Her condition may well be imagined than described. She was in the centre of a dense forest, all alone, out of which she knew not how to come. The day advanced, the day declined, the shades of evening fell—but her husband did not turn up. In addition to and far more distressing than the sense of her own insecurity was the uncertain dread as to what had befallen her husband. She was crying aloud bemoaning her lot. Now, it so happened that king Naradhvaja who had come out a-hunting to this forest, was passing hard by the place. He was attracted by the bewailings, directed his step in the direction and at length found himself in the presence of a matchless beauty in full bloom. It was evening, the wild birds were singing merrily, a mild and gentle breeze was flowing and the place was a lonely one, upon the bank of a gently murmuring river,—the king felt very amorously inclined. He made overtures of love to the princess, adding, as points deserving her consideration, that he was a very powerful king, had a lot of wives, but was ready and willing to make her the greatest and the most favoured queen if she would but marry him.

The princess was touched to the quick to hear these words fall from the lips of one, to whom the people were to look up for succour and protection. With folded hands she implored the king to have pity upon her distress and addressed him as "Father." But the king turned a deaf ear to her entreaties as well as to the term of the address and perforce he took her home. He had, however, a very strong common sense: he knew that only by gentle persuation could he expect to win the lady's heart. So he began to

humour her a little and agreed in accordance with her wishes to postpone the marriage to some future date. The princess was under the impression that her husband would return before this period of grace would be over. But she was mistaken. At length she implored the mercy and protection of the goddess, who had once helped her up, and who was known to be the patron deity of faithful women. The goddess became propitious, told her the secret of her husband and advised her to arrange for her worship. So a few days before the period of grace would be over, she asked the king to make suitable arrangements for the worship of the goddess Durgā on the day of the expiry of her term. The king, who would not for the life of him deny her anything, did his level best to have everything ready for the occasion. One thing more he did. The princess had told him that the goddess had intimated to her in a dream that she wanted the sacrifice of the goat which the mālinī kept concealed under the planks of her floor. He compelled the mālinī, under pain of death, to show her place of concealment, but he was puzzled to find that there were more than one goat there. Not knowing which one the goddess would like, he brought home all of these goats. At this the Princess was much distressed. But fortune favoured her. When the goats were tied together to a post ready for sacrifice, the poor creatures, who were not deprived of their feelings and power of speech, began to lament their hard lots. At once the princess recognised her husband, and, as previously advised by the goddess, she sprinkled some water from the pot in which the waters with which the goddess was bathed were deposited upon the particular goat. And lo and behold, there stood before the petrified spectators a majes-

tic and glorious human being! And before they had regained their senses, the princess was in the close and warm embrace of her husband. Tears rolled down their cheeks, their voices were stifled, but they were exchanging speechless but more effective messages through their eyes. When the excitement had abated a little, the king heard the story of the lady he had hoped to marry and congratulated himself that somehow or other he had become the instrument of bringing about the re-union of this faithful couple. Words were also sent to the father of the princess.

Now, the father of the princess, the whole affection of whose heart was rivetted upon this only child, had almost broken his heart over the loss of his daughter. Copious and incessant were the tears that he had shed after her and the result was he had lost the use of both of his eyes. Equally miserable was the condition of his one hundred wives. But when they came to know that she had been found, and found quite hale and hearty, all their troubles were over, as though under a magic spell. They hastened to the house of the king where their daughter was putting up with her husband and clasped her to their bosoms all at a time.

Thereafter the days passed very merrily and happily. In course of time the old king died leaving the Kotwal's son as his successor; but before his death, and to crown his happiness, a son was born to the princess. Time rolled on and the young lad grew a fine young man. Then making over the kindgom to him with their blessings, the princess and her husband went away to Vaikuṇṭha in the chariot which Viṣṇu had sent down for the purpose."

There is a belief amongst the natives of this place that the gaḍa was built by Çaçisenā and her husband, on their return, just on the spot where the school once stood. Hence, the place is still known by the name of Çaçisenā. It was at the hands of the Mahomedans that this gaḍa met with its destruction.

As regards the time when Mughalmāri fell into ruins, nothing definite is known. But then we have a strong suspicion that the terrible war between the Moguls and the Paṭhāns that was going on for some time during the reign of Akbar, brought about the ruin of this city of palaces. Mr. Blochman's observation on this point is quoted below *in extenso* :—

"Now from the facts that the battle took place soon after the Imperialists had left Chittuā which lies a little E. E. N. of Mednīpūr, and that after the victory Rājah Todar Mall, in a pursuit of several days, pushed as far as Bhadrak, I was led to conclude that the battle must have taken place near Jalesar (Jellasore), and probably north of it, as Abulfazl would have mentioned the occupation of so large a town. On consulting the large Trigonometrical Map of Orissā lately published, I found on the road from Mednīpūr to Jalesar the village of Mogulmaree (Mughalmārī *i. e.* Mughal's Fight), and about seven miles southwards, half-ways between Mughalmārī and Jalesar, and two miles from the left bank of the Soobanreeka river, the village of Tookaroe.

According to the map the latitude of Mughalmārī is 22°, and that of Tookaroe, 21°, 53′ nearly. There can be no doubt that the Tookaroe is the Takaroī, of the Akbarnāmah.

The battle extended over a large ground.

Badāonī speaks of three, four kos, *i. e.* about six miles, and thus the distance of Takaroī from Mughulmārī is accounted for."*

The founder of the present zamindar family of Dāntan helped the Mughals in the war that took place between them and the Paṭhāns, and was in consequence honoured with the title of 'Vīravala' by Todar Mal the Commander of the Mughal forces. At that time Dāntan was included within the territories of the Chief of Mayūrbhañja. But as the latter allowed the Paṭhān Chief to take refuge in his kingdom, Todar Mal got highly incensed and gave away Dāntan-gaḍa and its adjacent zamindary to Vīravala. The zamindary has since continued in the possession of his descendants.

* Blochmann's Ain-I-Akbari. Vol. I, p. 376.

KĀSIĀRI.

About two miles to the north of Mughalmārī described above is the famous shrine of Çiva known as Gaganeçvara; and about one mile to the north of it is the very ancient village of Kāsiāri. Ample traces are even now discernible to prove that once upon a time a flourishing and thickly-peopled town extended from Gaganeçvara to the outskirts of the village of Kāsiāri. On one side of this ancient town was located Gaganeçvar Mahādeva and on the other the big temple of the goddess Sarvamangalā. A time was when the Suvarṇarekhā washed the foot of this temple: and although it has receded far off, yet its old bed can still be seen. We have read in the geneological history of the Pāçchātya Vaidika of Bengal written on palm leaves and about three hundred years old that the royal Sena dynasty reigned in a place called Kāçīpurī and situated on the banks of the Suvarṇarekhā. Two sons were born to Vijayasena, one of the rulers of this place; the elder being named Malla and the younger Çyāmala. It was the latter that conquered East Bengal and made the city of Vikramapura his capital. And it was he who, on the occasion of the Çākuna-satra brought down several Sāgnika Brāhmaṇas from Karṇāvātī. The venerable modern dynasty of the Pāçchātya Vaidika did in reality spring from these Sāgnika Brāhmaṇas.* From the other genealogical work of

* Vide for particulars, my work in Bengali, entitled "Banger Jātiya Itihāsa. Vol II. pt. 3, pp. 14-17. Here the original çlokas have been quoted from the ancient unpublished works.

the Pāçchātya Vaidika it has been established that it was the aforesaid Vijayasena who conquered Gauḍa and was the father of the highly famous Ballālasena. According to the Pāçchātya Kulamañjarī Çyāmalavarmā's sway in Vikramapura commenced in Çaka 994, *i.e.* 1072 A D., while antiquarians are of opinion that about that time Vijayasena also established his authority in Gauḍa. It is known from the Deopāḍā inscription of Vijayasena that his ancestors reigned in the Deccan Under these circumstances, the work of palm-leaf referred to above leads us to infer that the dynasty of the Sena Kings of Gauḍa reigned for a while in Kācīpurī on the banks of the Suvarṇarekhā after they had left the Deccan. Although Vijayasena and his son Çyāmala extended their sway over Gauḍa and Vaṅga, yet, as we learn from the work of palm-leaf, alluded to above, his other son Malla continued to rule in this Kācīpurī. There is no doubt that the ancient name of Kāçīpurī has now degenerated into Kāsiārī.

A belief is current among the inhabitants of this village that at one time hundreds of thousand people lived and moved here and thousands of beautiful edifices reared their lofty heads. At night the floods of light coming through the windows of the houses illumined the whole village to such an extent that even on new moon nights the traveller did not require any lamp to light up his way from one end of the village to the other. This prosperous town was destroyed by the violent Mahomedans; yet during the reign of the Mughal Emperors some traces of its former glory could still be seen and a large number of people resided here. The gentry of this place state curiously enough that the people of this ancient town took to *guli* (opium-

eating) during the rule of the Nawabs. In course of time this habit became common among the rich and the poor alike; and it is the pernicious influence of this intoxicating article that is mainly responsible for the depopulation of this village.

Of the ruins that are to be met with here at the present time, the Kurumverā (temple enclosure) of Gaganeçvara are the most notable. The wall is built up of blood-red sandstone, and is about 10 feet high. Inside the enclosure and at the eastern extremity of it is a temple of Çiva. There is here a well inside the temple-house and within this well is located a Çiva-liŋga. Diametrically opposite to this, *i. e.*, at the western extremity, there is to be found a Musjid also. From the Persian inscription attached to this we learn that it was built by one Muhammad Tāher during the reign of Aurangzeb and that its construction was completed in 1082 (Hizrā).

There is a deep tank in the east bearing the name of Yogeçvara-Kuṇḍa. It is alive with crocodiles.

The following tradition is current among the people of the place regarding the Kurumverā:—Mahārāja Kapileçvara of the Devarāja family of Orissa built this temple and set up inside it a Çiva-liŋga under the name of Gaganeçvara.

The Kurumberā of the temple is even now standing almost unimpaired. This stone-built temple is a fine building, 200 cubits in length and 150 in beadth. On its western wall there is to be found a Oriyā inscription, the characters of which have, however, become illegible. It is rumoured that the Muhammadans destroyed it.

The Sarvamaŋgalā Devī of Kāsiāri is celebrated as being one of the principal goddesses of Orissa and Mednapur, who respond to the earnest prayers of their votaries. Pilgrims from countries afar off come to offer worship to this deity. It is an image of Gaurī but with two hands and sitting upon a lion. The Pāṇḍās, however, in her Dhyāna mentally picture her as possessing four hands. A book dealing with the glories of this goddess was also in the possession of the predecessor in office of the present Pāṇḍā, but it was lost when the house was reduced to ashes by fire. The popular impression is that the Muhammadans broke down and razed to the ground the original temple of this goddess and the small temple of to-day and its Nāṭamandira (portico in front of a temple) were built by a king of Orissa. On the left side of the principal temple is a stone-plate bearing an inscription in Oriya characters. When this temple had to be repaired and the portico was built, the inscription became invisible behind the masonry work. A small part of it is, however, open to view on the left side, though it is illegible to some extent. We took great pains in deciphering this part of the inscription and succeeded in reading the name of Raghubhaŋja Deva on it. We have obtained a faint glimpse also to the effect that this king dedicated some lands for the worship of Sarvamaŋgalā. We have said before, while speaking of Mughalmārī, that this part of the country was at one time included in the territories of the Bhañja Rājās of Mayūrabhañja. We have also said, when we spoke of Māntri, that Govinda Vidyādhara killed Kakhāruā, king of Utkal, in 1456 A. D., and usurped the throne. Raghunāth Bhanja was a nephew (sister's son) of his; and because he

was the younger son of the Rājā of Mayūrabhañja, he was given the nickname of "Chhoṭa Rāya" or "Chhoṭrā" under which he was more generally known. He took up arms against his uncle the ruler of Utkala and occupied its northern part. Probably it was this Bhañja prince who built the temple of Sarvamaŋgalā. The characters of the inscription referred to above are clearly of the 15th century A. D.

There is also an inscription in Oriya characters upon the vault in front of the Nāṭa-mandir of the temple of Sarvamaŋgalā. This has also become illegible in some parts by being whitewashed. The mode of placing the words in this inscription seems to point to a little later time than that of the inscription which bears the name of Raghubhañja. In this also mention is made of several plots of land set apart for the worship of gods. On the other side of the courtyard of the temple of Sarvamaŋgalā there is to be found one which was dedicated to her consort Çiva. Some believe that in ancient times this *linga* was installed in a temple inside the celebrated Kurumberā of Gaganeçvara. But when the Muhammadans broke down that temple and utilized the ground surrounded by the Kurumberā as a fort, the worshippers of the image stealthily took it away and kept concealed till peace was again restored, when they re-installed it. But there are others who hold that the *linga* of Gaganeçvara was taken away by Gāñjiā Mahārāja.

Among the ancient relics of Kāsiāri the two Dargās in the immediate vicinity of Mughalpāḍā are worthy of special note. One was built during the reign of Shāhjahān and the other when Aurangzeb was on the throne. The

first was destroyed by the Marāṭhā; and on the spot on which this Dargā once stood is now to be found a stone image with a Persian inscription behind it:—"During the prosperons reign of Shah-Jahān, the earth received a power by this building. There is none who can build such a one. The mind sought to express the date ...

(For Original See Plate No. 78B.)

Many have held that the above image represented certain Muhammadan saint. But in view of the fact that the making of images is strictly prohibited in the Muhammadan scripture we feel some hesitation in endorsing the above view. Though the roof of the other Dargā has fallen down, yet the four walls are even now standing. Above its entrance is to be found the following Persian inscription—

"God the merciful said, 'He who is obedient to God and his prophets he will be sent to the heavens, which is full of rivers and canals, and he who turns his back upon them will be punished rigorously. La illaha al allaha. This great mosque was built during the reign of Sultan Aurangzeb. God protect his kingdom always by Muhammad Tāhir.—The date of completion 1082."

(For original see Plate No. 78C.)

APPENDIX.

In this appendix eight copper-plate inscriptions are dealt with. Of these, five were granted by the Bhañja kings, two by the Tuṅga and the remaining one by the Çulkika family. And of the first five, four plates (*viz.* from No. 84 to 96) have already been published in the Journal of the Asiatic Society of Bengal; but the remaining one of this set *viz.*, the copper-plate grant of Raṇabhañjadeva, (viz. from No. 79 to 83) recently discovered at Baud, and the other three (viz. from 97 to 102) are here published for the first time. In the first place we shall take up and discuss the Bhañja plates.

The copper-plates that have already been published have not been properly edited save that of Vidyādharabhañja.* So I have tried my level best to decipher these inscriptions by consulting facsimiles of the originals. Want of space, however, compels me to give here only brief accounts of these plates.

1. Baud-plates of Raṇabhañjadeva:—Four years ago two sets of copper-plates were turned up by the plough. The characters on both these sets were found to be similar in form and measurement and both the series refer to grants by Mahārāja Raṇabhañjadeva. Each set consisted of three plates joined together by a thick

* *Vide* Epigraphia Indica Vol. IX, p. 271 *ff*.

copper ring with a copper seal upon it. Upon the seal were inscribed the signs of om, svastika, and the figure of a bear or a bull, and below that in bold type the word 'Çrī Raṇabhañjadevasya.' Apparently the characters belong to the 11th century A. D. Save the difference that is to be found in regard to the years of the reigns, and in the particulars about the grant mentioned in the plates, both the 1st and the 2nd plate of the two sets are almost similarly worded, especially in the imprecatory Çlokas. We do therefore content ourselves with publishing a transcript and full-sized facsimile of only one of these sets (No. 79-83).

2. Bāmanghāṭi-plate of Raṇabhañjadeva and of Rājabhañjadeva :—the subject of these copper-plates have already appeared in the Journal of the Asiatic Society of Bengal. So we abstain from going into the details of their discovery.

Ādibhañja was another name of Vīrabhadra, the ancestor of Raṇabhañjadeva and his son Rājabhañja (No. 84, *l.* 5-6, No. 86. *l.* 5-6.). A lineal descendant of this Ādibhañja was named Koṭṭabhañja. Raṇabhañjadeva was the son of the latter's son Digbhañja, and Raṇabhañja's son was named Rājabhañja (No. 86. *l.* 9-14). Both of the last two have been described as inhabitants of Khijjiṇga-koṭṭa (No. 84, *l.* 14 : No. 86. *l.* 13.). This Khijjiṇga-koṭṭa is now the celebrated Kiching included in the Pānchpir sub-division of the Mayūrabhañja State*. The villages that were given away by the copper-plate of Raṇabhañjadeva were comprised within 'Koranḍiya' and the Devakunḍa-Viṣaya, situated in the northern part

*For a detailed account of Khiching vide Mayurabhanja Archæological Survey. Vol. II.

of the area of Khijjiŋga.' (No. 84. *l.* 16.). The village 'Korinjiya' situated only 5 miles north-west of Khiching reminds us of the Koraṇḍiya Viṣaya mentioned in the copper-plate. The name of the village that was given away under the copper-plate of Rājabhañja-deva was 'Brāhmaṇavasti'. It was 'a part of the Brāhmaṇavasti Viṣaya situated in the northern part of the area of Khichiŋga.' (No. 86. *l.* 15-17). By far the larger portion of this Brāhmaṇavasti Viṣaya is now included in the Bāmaṇghāṭi sub-division. The headquarters of this subdivision bear also the same name. Within a couple of miles of the station there is to be found a village named Brāhmaṇavāsa. There is no doubt that this village is the one that has been referred to in the above copperplate as 'Brāhmaṇavasti.'

3. Gumsur plates of Netṛbhañjadeva and plates of Vidyādharabhañjadeva :—

It appears that the plate of Netṛbhañja and Vidyādharabhanjadeva were issued from a place called Vijaya-Vañjulvaka. This name has been spelt slightly differently; in the first No. 88. *l.* 8) the word is Vijaya-Vañjulvaka, and in the second (No. 92. *l.* 8) we have Vijaya-Vāñjulvaka.

From these we learn also that to Netṛbhañja was applied the epithet of Kalyāṇakalaça (lit, a pitcher of good) and to Vidyādharabhañja that of Dharmakalaça (*i.e.*, a pitcher of piety). (No. 89. *l.* 2 and No. 93. *l.* 2 respectively). Both of these kings are also said to have been 'Parama-māheçvara' (staunch devotees of Maheçvara) and styled 'Mahārāja.' We are further told that Netṛbhañja's father's name was Raṇabhañja and grandfather's Çatrubhañja (No. 89. *l.* 3-4) while

the name of Vidyādharabhañja's father was Çilābhañja, that of his grandfather Digbhañja and that of his great-grandfather Raṇabhañja (No. 93. *l.* 3-5.). The name of the land granted under the copper-plate of the former was Macchāugrāma, it being included in the "Macchāukhaṇḍa Viṣaya." (No. 89. *l.* 5 and No. 90. *l.* 1); and the land that was granted under the copper-plate of the latter was named Tuṇḍurāvagrāma and included in the 'Ramalabba' or 'Ramalakhaṇḍa Viṣaya' (No. 93. *l.* 7. and No. 94. *l.* 4). The present locations of Macchāukhaṇḍa and Ramalakhaṇḍa have not yet been ascertained. It is clear from the characters used in these inscriptions that the sway of the Bhañja kings was not confined within the limits of Mayūrabhañja alone, but in the 10th and 11th centuries, extended beyond those limits even up to the mountainous regions of Gumsur and Baud. The name of Raṇabhañjadeva of this dynasty is really a piece of veritable curiosity to the historian. The Baud-plate gives Gandhaṭa as the name of Raṇabhañja's father (No. 79. *l.* 5) and the Bāmaughāṭi plate makes him the son of Digbhañja (No. 84, *l.* 10); while the copper-plate of Vidyādharabhañja distinctly says that Digbhañja was the son of Raṇabhañja and the Gumsur-plate makes Çatrubhañja the father of the latter. Eighteen years before when I first landed in Orissa in connection with my antiquarian researches and called at the office of the Divisional Commissioner to examine an old copper-plate, I was told that the late Commissioner,

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1. For the Bāmaughāti plate of Raṇabhanjadeva and his son Rājabhanjadeva, vide J. A. S. B. 1871, pt. I. p. 161—168. For Gumsur plates of Netribhanjadeva, vide J. A. S. B., 1837. p. 667 ff, and for the plates of Vidyādharabhanjadeva, vide J. A. S. B., 1887, pt., I, p. 156 ff, as also the paper recently contributed by Dr. Kielhorn to the Epigraphia Indica. Vol. IX. 272ff.

Mr. Metcalfe, had sent for publication to the Asiatic Society of Bengal a Bhañja plate that he had discovered in Balasore and that was afterwards published by Dr. Rājendralāl Mitra as the copper-plate of Vidyādharabhañjadeva. Now the fact that the plate was found in Balasore will naturally lead us to infer that this Vidyādharabhañja was a king of Mayūrabhañja, so close to this district. We find that the village, which was given away under his copper-plate was named Tuṇḍurāva; and if local tradition has to be believed, "the very ancient village of Tuṇḍurā in Balasore of which we have spoken before[1] and which is now in the possession of the Chief of the Nilgiri State[2], was included in the grant of land made by the Government of Mayūrabhañja. Under these circumstances we do not hesitate in the least to take modern Tuṇḍurāva for the village of 'Tuṇḍurā' referred to in the copper-plate of Vidyādharabhañja. Again there is a perfect resemblance in the wording as well as in the characters used, between the first of copper-plates of Vidyādharabhañja (No. 92) and the first (No. 88) of those of Netṛbhañjadeva discovered in Gumsur. From this it can be asserted with authority that these two kings sprang from the same stock. Hence it is gathered that about 8 centuries back a branch of the Bhañja dynasty left Mayūrabhañja and settled in the region of Gumsur. Even now there is a tradition current in the Baud State that it was a prince of the Bhañja dynasty of Mayūrabhañja that went and founded a royal house there. The

1. Vide Report on Tunduri, p. 105.

2. Vide Preface, where we have shown that Nilgiri was also under Mayurabhanja.

the Talcher quarter of Utkala. There is much to be said about both these houses; but lest I should be deemed to have unnecessarily prolonged the subject, I furnish here only the readings of the plate and reserve the historical discussion on them for the next volume.

BAUD PLATES OF RANABHANJADEVA

No. 79. Plate X. (Reverse)

Line 1. ओं स्विस्ति ॥ संहारकालहुतभुग्विकरालघोर-
संभ्रान्तकिंकरकृतान्तनितान्त-

,, 2. भिन्नं
भिन्ने[1]न्धकासुरमहागहनातपत्त्रं
तद्भैरवं हरवपुर्भवत: प्रपातु:[2] ॥
दुर्व्वारवा-

,, 3. रणरणप्रतिपक्षपक्ष-
लक्ष्मी हठापहरणोत्प्रलितप्रतापा: ॥
भञ्जानराधि-

,, 4. पतयो बहशो बंभूव[3]
रुद्धतयोव भूवि[4] भूरिसहस्रसंख्या: ॥
तेषां कुले सकलभूतल-

(1) Read भिन्ना। (2) Read प्रपातु। (3) Read लक्ष्मी। (4) Read बभूव। (5) Read भुवि।

Line 5. पालमौलि-

मालार्च्चिताङ्घ्रियुगलो वलवान्नृपोभूत् ॥

श्रीगन्धट[6] प्रकट[7] पौरुषरश्मि-

6. चक्र-

निर्द्दारितारिहृदयोस्य पिता नृपस्य ॥

नानामानापमानान्योन्यलग्न-

,, 7. गजवाजिघटभटौघसंघटघोरसमरनिर्द्दारितारि-

नरेन्द्रवृन्दक्लमौसमृष्ट-

,, 8. हट्टहरणप्रकटितविकटपटपुरुषकारप्रतापाति-

क्रान्तानेकसहस्रसंख्यवि-

,, 9. ख्यातोत्खातखड्गभ्राजिष्णुभुजवज्रभञ्जभूपति-

प्रभृतिपुराद्युतिपुरात् ॥ शरदम-

,, 10. लवहलजलधरधवल[8] यशःपटलकमलमालालङ्कृत-

सकलदिग्वधूवद-

,, 11 नो अनवरतप्रवर्त्तमाननानासम्मानदानानन्दित-

निशेष[9] स्वजनदीनदुखिता[10] ना-

[No. 80. Plate II. (Reverse)

Line 1. यजनमनोवनोवङ्ग्रप्रभवाण्डजः परममाहेश्वरो

मातापितृपादानुध्यातो भञ्जा-

2. मलकुलतिलको महाराज[11] श्रीरणभञ्जदेवः

कुशली ॥ खिञ्जलीमण्डले भविष्य-

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(6) Read गन्धटः। (7) ट and ठ every where appear like ह and टठ। (8) Read धवल। (9) Read निःशेष। (10) Read दुःखिता (11) Read महाराजः।

Line 3. द्राजराजानकान्तरङ्गकुमारामात्यमहासामन्त-
ब्राह्मणपुरोगमानन्यांश्च[12] दण्ड-

,, 4. पाशिकचाटभटवल्लभजातीया[13] यथार्हं मानयति
वोधयति समादिशयति[14] चान्य-

,, 5. त् सर्व्वतः शिवमस्माकम् विदितमस्तु भवतां ॥
ख्यातियाविषयसम्बन्धः कोनतिम्यियाम-

,, 6.. स्वतुःसिमा[15] पर्यन्तः[16]सन्निधिश्चोपनिधिश्च[17] माता-
पित्रो, रात्मनश्च पुण्या-

,, 7. भिवृडये । सलिलधारापुरसरण[18]विधिना ॥
रोहितगोत्राय रोहित-अष्टका-

,, 8. य विश्वामित्रप्रवराय च्छान्दोकचरणाय[19] कौथुम-
शाखाय वासुदेवसुताय भ- ·

,, 9. टपुत्र-अपिलोमूले रिविनिर्गतश्चम्बसरसरा-
वास्तव्यविधिर्व्विधेयसविधानगि-

,, 10. धिना ताम्व्रशासनत्वेन प्रतिपादितोस्माभिर्यतेश्च[20]
पारंपर्यकुलावतारेण याव-

,, 11. हेदाषवचनेन यथा काण्डात् काण्डात् प्ररोहन्ति
या शतेन प्रतनोषि सहस्रेण विरो-

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(12) Read मन्यांश्च । (13) Read जातीयान् । (14) Read समादिशति ।
(15) Read सीमा । (16) Read पर्य्यन्त ।
(17) Read सन्निधेश्चोपनिधेश्च । (18) Read पुरःसरेण ।
(19) Read छान्दोगचरणाय । (20) Read ग्रंथेच्छ

79. *Baud plates of* Ranabhanja Deva. No. 1. (Reverse)

Baud plates of Ranabhanja Deva. No. II. (Obverse).

81. *Bajud plates of* Ranabhanja Deva. No. II. (Reverse).

82. *Baud plates of* Ranabhanja Deva. No. III. (Obverse).

83. *Baud plates of* Ranabhanja Deva. No. III. (Reverse).

No. 81. Plate II. (Reverse)

Line 1. हसि एवं वुध्वा परार्द्धं च परत: वंश[21]वतारेणापि
भवद्भि:[22]रस्मदुपरोक्तधर्म्मगौर-

,, 2. वाच्च न केनचिदल्पमपि वाधा करणीयं[23] ॥ उक्तञ्च
धर्म्मशास्त्रे वहुभिर्व्वसुधा दत्ता राज-

,, 3. भि: सगरादिभि-
र्यस्य यस्य यदा भूमि: तस्य तस्य तदा फलं ॥
माभूदफलशङ्का व:

,, 4. परदत्तेति पार्थिवा:
स्वदानात् फलमानंत्य' परदत्तानुपालने ॥
अश्वमेधसहस्राणि

,, 5. वाजपेयशतानि च
पौण्डरीकसहस्राणि भूमिदानाद्विकं फलं ॥
एकविंशति-

,, 6. कुलान्याहु: कष्ट' हि नरके स्थितं
भूमिदानेन मात्रेण ऊर्द्ध' यान्ति मृतं दिवि ।

,, 7. स्वदत्तां परदत्ताम्वा यो हरेति[24] वसुन्धरां ॥
स विष्ठया[25] कृमिर्भूत्वा पितृभि: सह प-

,, 8. च्यते ॥
हिरण्यमेकं गौरैकं भूमिमप्यर्द्धमङ्गुलं (।)
हरं नरकमायाति यावदाहुतिसंप्ल-

---

(21) Read वंशा । (22) भवद्भि । (23) करणीया ।
(24) Read हरेत ' (25) Read विष्ठाया ।

Line 9. वः ॥

अविषं[26] विषमित्याहुः ब्रह्मस्वं विषमुच्यते (।)

विषमेकाकिनो हन्ति ब्रह्मस्वं पुत्रपौत्र-

,, 10. कं ॥

सर्व्वेषान्तु प्रदानानां भूमिदानं प्रशस्यते (।)

कल्पकोटीशतं पापं सञ्चितं जयते नरः (॥)

,, 11. एकविंशतिकुलानेव कष्टं[27] नरके स्थितं (।)

भूमिदानेन मात्रेण त्वचेवाहि[28]र्व्विमुच्यते (॥)

पापेनि-

No. 82. Plate III. (Reverse)

Line 1. मोच्य वस्तुक्वा सोपाना भूमिदानकं

पदे पदे दिवि यान्ति पितृन्नात्रैकविंशकं ॥

फलस्य

2. कथितं धर्म्मफलानिष्फलसंभवः[29] (।)

भूमिहर्त्ता फलचेत[30]फला निष्फलतां व्रजेत् (।)

,, 3. अश्वमेधसहस्राणि वाजपेयशतानि च (।)

गवां शतसहस्रेण भूमिहर्त्ता न शुध्यति ॥

,, 4. लौहचूर्णाश्मचूर्णं च विषञ्च जरये नरः (।)

ब्रह्मस्वं त्रिषु लोकेषु कः प्रमा जरयिष्यति ॥

---

(26) Read न विषं। (27) Read कष्टहि। (28) Read तस्माद्दे वि।

(29) Read कथितो धर्म्मः फलं हि फलसम्भवम्।

(30) Read फलान्यफलो।

Line 5. यज्ञोनृतेन चरति तपः चरति विस्मयात् (।)
क्षितिहर्त्तैकविंशानि कुलानि नरकं व्रजेत् ॥

,, 6. तृणाग्रजलविन्दुश्च जलवुद्वुदसाद्दश[31] (।)
सद्दशं जीवितं ज्ञात्वा कीर्त्तिधर्म्मं न लोप-

,, 7. येत् ॥
वेदवाक्स्मृतयो जित्वा वदन्ति ऋषिदेवताः (।)
भूमिहर्त्ता तथा मर्त्त्या आभौमा हर
मा ह्वरः ॥

,, 8. यथाप्सु पतितं शक्र[32] तैलविन्दुर्व्विसर्पति।
एवं भूमिकृतं दानं यस्य यस्य प्ररो-

,, 9. हति ॥
आस्फोटयंति पितरः प्रवल्गयति पितामह[33] (।)
भूमिदाता कुले जाता समत्राता भ-
विष्यति ॥

,, 10. आदित्यो वरुणो विष्णु[34] व्रह्मसोमहुताशनः[35] (।)
शूलपाणिस्तु भगवां[36] अभिवं-
दंतु भूमिदः ॥

,, 11. भूमिं यः प्रतिग्टह्णाति यश्च[37] भूमिं प्रयच्छति
उभौ तौ पुण्यकर्म्माणौ नियतौ

(31) Read सद्दशं। (32) Read शुक्रः।
(33) Read पितामहं। (34) Read विष्णुः।
(35) Read हुताशनाः। (36) Read भगवान्। (37) Read यश्च।

No. 83. Plate III. (Reverse)

Line 1. स्वर्गगामिनी ॥

इति कमलदलाम्बु विन्दुलोला[38] श्री[39]यमनुचिन्त्य मनुष्यजीवितं[40]

„ 2. सकलमिदमुदाहृतं हि वुध्वा न हि पुरुषः, परकीर्त्तनं विलोप्या[41] ॥

„ 3. श्रीरणभञ्जदेवस्य प्रवर्द्धमाने विजयराज्ये सम्वत्सरे चतुःपञ्चाशत्तमे भाद्रवदश्रामामा-

„ 4. स्यायां[42] लिखितं सान्धिविग्रहिय[43]हिमदत्तेन उत्किर्ण[44] च श्राकशालि गोना-

„ 5. केन लांछितं महाराजकीयमुद्रेण ॥

BAMANGHATI PLATE OF RANABHANJADEVA.

No. 84. (Obverse)

श्रीरणभञ्जदेवस्य-

Line 1. स्वस्ति । सकलभुवनैकनाथो भ-

„ 2. वभयभिर्व्विरो[1] भवो भवानीशः विविधसमा-

„ 3. धिविधिज्ञः सर्व्वज्ञो वः शिवायास्तु[2] । आसी-

„ 4. त्कोट्टाश्रममहातपोवनाधिष्ठाने मायूराख्ड

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(38) Read लोलां । (39) Read श्रिय । (40) Read जीवितञ्च ।
(41) पूर्व्वैः परकीर्त्तयो विलोप्याः । (42) Read भाद्रपद-श्रामावस्यायां ।
(43) Read सान्धिविग्रहिक (44) Raad उत्कीर्ण ।
(1) Read भिदुरो । (2) Read शिवायास्तु ।



84. *Bamanghati plate of* Ranabhanjadeva, (Obverse).



85. *Bāmanghāti plate of* Ranabhanjadeva. (Reverse).

Line 5. भीत्वा गण[3]दण्डवीरभद्राख्यः प्रतिपक्षनिधनद-
,, 6. क्षो वशीष्ठ[5]मुनिपालितो नृपतिः ॥ तस्यादिभ-
,, 7. ञ्जवंशे[6] रिपुवनदावानलः ख्यातः शूरः शुचि-
,, 8. र्व्विनीतो जातः श्रीकोट्टभञ्जनामाख्यः पुत्रस्तदा-
,, 9. नुरूपश्रेष्ठः श्रीमान्नशच[7]सामन्तनृपतिशंता-
,, 10. र्च्चितचरणो[7] श्रीदिग्भञ्जो जगत्प्रथितः । तस्यात्म-
,, 11. जः स्मरसमो वलवान्वरिष्ठ[8]: शूरः समुन्नचंय-
,, 12. शा[9]प्रविजित्य शत्रु[10]राजा युधिष्ठिररि[11]वावनिपाल-
,, 13. ने च । नित्य[12] रतः कुशलकर्म्मविधौ प्रशक्तः खि-
,, 14. ञ्जिङ्गकोट्टवासी हरचरणाराधनक्षयितपापः
,, 15. श्रीमा[13] रणभञ्जदेवः । सानुनय प्राह:[14] भूःपा-
,, 16. लने[15] खिञ्जिङ्गप्रतिवद्दो[16] उत्तरखण्डस्यान्तःपा-
,, 17. ती कोरण्डिशो नाम्ना विषयः तथा देवकुण्ड-
,, 18. विषयसम्बनः[17] तिमण्डिराग्रामः नाङ्गोला-

No. 85. (Reverse)

Line 1. ड़ग्रामः जम्वुपद्रकग्रामः पसन्नाग्रामाभि
,, 2. रेत्तादपि[18] विषयः ग्रामाणाम्रयं[19] पूर्व्वविदितच-
,, 3. तुःसीमापर्य्यन्ताकमचाटभटप्रवेशो म्पाकरी-

(3) Read भित्वा । (4) Read स्वर्ण । (5) Read वशिष्ठ । (6) Read वंशे । (7) Read श्रीमानशेष and चरण: । (8) Read वलवान् वरिष्ठ: । (9) Read समुन्नतयशा: । (10) Read शत्रुं । (11) Read युधिष्ठिर इवा । (12) Read नित्यं । (13) Read श्रीमान् । (14) Read सानुनयं प्राह । (15) Read भूपालने । (16) प्रतिवद्धोत्तरखण्ड । (17) Read सम्बन्ध: । (18) Read ग्रामभिरेतास्तदपि । (19) Read ग्रामाणामयं ।

Line 4. कमः[20] महासामन्तमण्डीसुतः वटाकस्य विधिसं-
„ 5. दृष्टा[21] शासनीकृत्य प्रदत्तोऽभूत् यावत् पृथ्वीधर्म्म-
„ 6. दाक्षिण्यतो वा तावत्कालपालनीयो भवद्भिः
„ 7. उक्तञ्च धर्म्मशास्त्रे बहुभिर्व्वसुधा दत्ता राजभिः सग-
„ 8. रादिभिः यस्य यस्य यदा भूमौ तस्य[22] तस्य

तस्य तदा फलं

„ 9. माभूदफलशङ्का वः परदत्तेति पार्थिवा[23] स्वदत्ता
„ 10. फलमानन्त्यं परदत्तानुपालने(।) स्वदत्तां परदत्ता-
„ 11. न्वा यो हरेद्वसुन्धरां[24] स विष्ठायां कृमीर्भूत्वा[25] पितृ-
„ 12. भिः सह पच्यते ॥ आपिच[26] ॥ क्षितिरियं कुलटेव
„ 13. बहुप्रिया हतशरीरमिदञ्च विनश्वरं सुकृतम-
„ 14. द्य न चेत् क्रियते ध्रुवं विपदि धक्ष्यति वोनुस-
„ 15. यानलः ॥[27] इति कमलदलाम्बुबिन्दुलोलां
„ 16. श्रियमनुचिन्त्य मनुष्यजीवितञ्च सकलमिदमु-
„ 17. दाहृतं हि बुद्धाः[28] नहि पुरुषैः परकीर्त्तयो वि-
„ 18. लोप्याः[29] ॥ ० ॥ सम्वत् २८८ पुष्य शुदि १

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(20) Read चक्रीकृत्य। (21) Read संदृश्य। (22) Read भूमिः and Omit तस्य। (23) Read पार्थिवाः। (24) हरेत वसुन्धरां। (25) Read कृमिर्भूत्वा। (26) अपिच। (27) Read क्षितिरियं कुलटेव बहुप्रिया हतशरीरमिदञ्च विनश्वरम्। सुकृतमद्य नचेत् क्रियते ध्रुवं सपदि धक्ष्यति वोऽनुशयानलः॥ (28) Read बुद्धा। (29) Read विलोप्याः

BAMANGHATI PLATE OF RAJABHANJADEVA.

No. 86. (Obverse)

श्रीराजभञ्जदेवस्य

Line 1. स्वस्ति। सक[1]भुवने-

,, 2. कनाथो भवभयभिदुरो भवो भवानीशः ॥

,, 3. वैविध[2]समाधिविधेज्ञः[3] सर्व्वगो वः शिवायास्तुः[4] ॥

,, 4. याशीत्[5] कोट्टाश्रममहातपोवनाधिष्ठाने मायूरा-

,, 5. ण्ड[6]भित्वा शर्ण[7]दण्डवीरभद्राख्यप्रतिपक्षनिधनदक्षो व

,, 6. शिष्ठमूनिपालितो नृपति[8]॥ तस्यादिभञ्जवंशे विपु[9]व-

,, 7. ण[10]दावानलख्यातः। सूर[11]शुचिर्व्विनीतोजातः श्री-

,, 8. कोट्टभञ्जनामपुत्रपदानुरूपशिष्ठ[12]श्रीमानसंख्यसामन्त-

,, 9. नृपतिशतार्च्चितचरणः श्रीरणभञ्जो जगत्-

10. प्रथितः(।)तस्यात्मजः स्मरसमो वलवान्वरिष्ठो[13]शूरस

,, 11. मुन्नतयसा[14]प्रवितिव्य[15]शत्रु[16]राजा युधिष्ठिर[17]रिवाव-

,, 12. निपालने च। नित्यं रतः कुशलकर्म्मविधौ प्रम

,, 13. त्तश[18] खिञ्जिङ्गकोट्टवासी हरचरणाराधनक्षपित-

,, 14. पापः। श्रीमा[19] राजभञ्जदेवः सानुनयं प्राह भूपा-

,, 15. लान् खिञ्चिभ[20]प्रतिवद्धोउत्तरखण्डप्यान्तपाति[21]

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(1) Read सकल। (2) Read विविध। (3) Read विधिज्ञः।
(4) Read शिवायास्तु। (5) Read आसीत्। (6) Read मायूराण्ड।
(7) Read स्वर्ण। (8) Read नृपतिः। (9) Read रिपु। (10) Read वन।
(11) Read शूरः। (12) Read श्रेष्ठः। (13) Read इरिवः।
(14) Read यशाः। (15) Read प्रविजित्य। (16) Read शत्रुं।
(17) Read युधिष्ठिर इवा। (18) Read प्रमत्तः शौ। (19) Read श्रीमान्।
(20) Read खिञ्चिङ्ग। (21) Read त्तरखण्डस्यान्तःपाती।

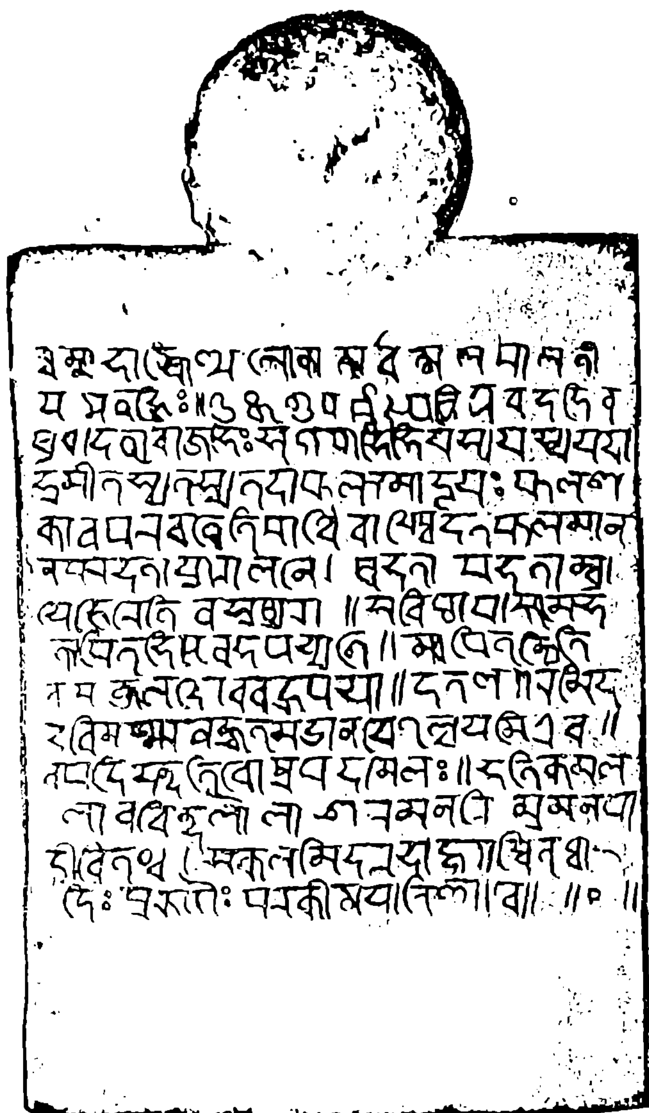
" 16. ब्राह्मणवस्तिविषदसंमस्थात्[22] ब्राह्मणवस्तिनाम्ना
" 17. ग्रामाभिधानो ग्रामोयं पूर्व्वत्रिदितसीवान्त[23]ना-
" 18. म ददामि सूब्रह्म[24]नामा। मुख्यिसामन्त स स्य[25]।
" 19. विधेयो दृष्ट्वा तामृग्रासनीकृत्याकरत्वे या[26]। व्वे[27]
" 20. वाधा[?]विवर्ज्जितेन प्रदत्तोस्माभिः ॥ श्रीविजयाग्म-[28]

No. 87. (Reverse)

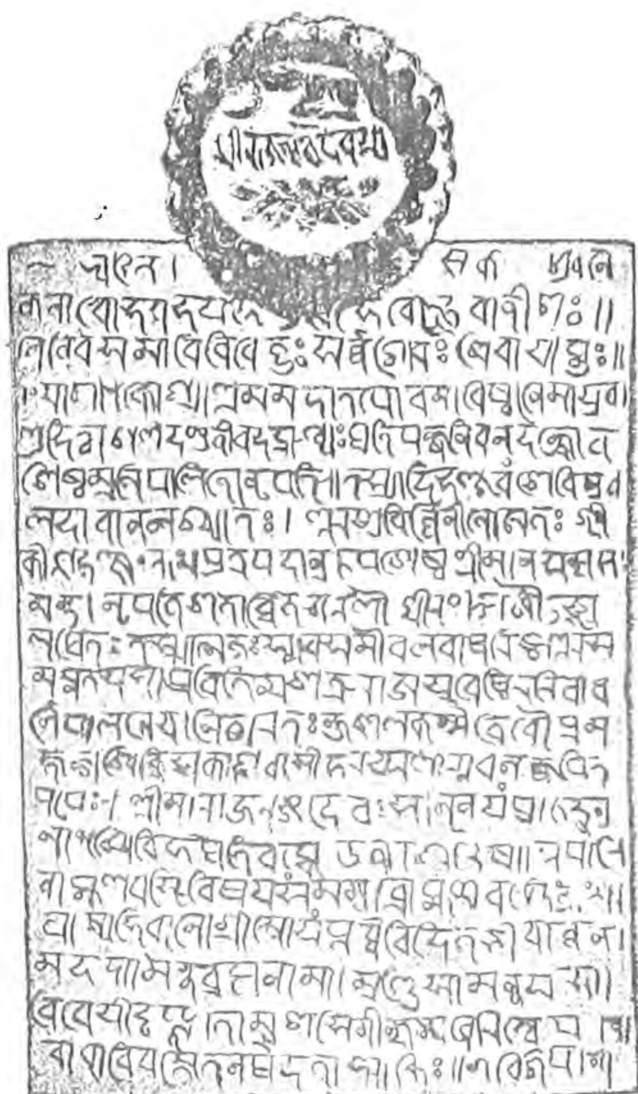
1. इम[29]दाविन्नणव्लोकास्तावत्कालपालनो-
" 2. य[30] भवद्भिः ॥ उक्तञ्च धर्म्मशास्त्रे वहुभिर्व
" 3. त्तुधा[31] दत्ता राजभिः सगरादिभिर्यस्य यस्य यदा
" 4. भूमी[32]तस्य तस्य तदा फलं माभूयः फलभं-
" 5. का व परदत्तेति पार्थिवा।[33] स्वदत्तं फलमान-
" 6. न[34] परदत्तानुपालने। स्वदत्तां पदत्वाम्वा[35]
" 7. यो हरेति[36] वसुन्धरा[37] ॥ स विष्ठाया क्रृमिर्भू
" 8. ता[38] पितृभि सवह पच्यते[39] ॥ अपि त[40] क्षिति-
" 9. सम कुलट्वे वहु पया॥ हतशरीरमिदं
" 10. च विसम्भर[41]वन्धत-मद्दानचेत् क्षयमि एव ॥

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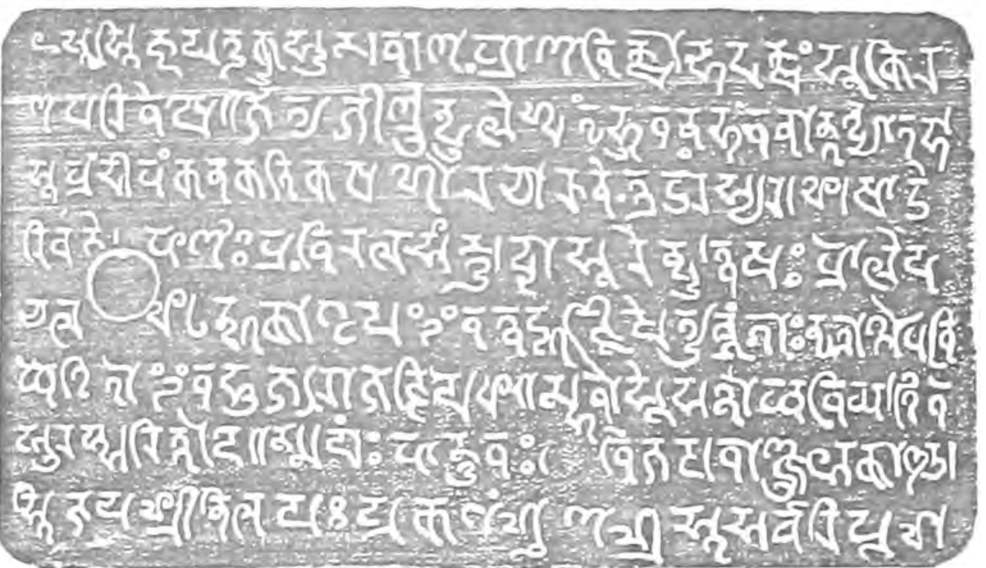
(22) Read सद्मस्थात्। (23) Read सोमीन्त। (24) Read सुब्रह्म। (25) Read सुतस्य। (26) Read करत्वेन and या। (27) Read सर्व्वे। (28) Read सविजयात्स। (29) Read इमं। (30) Read लोकास्तावत्कालपालनीयाः। (31) Read वसुधा। (32) Read भूमिः। (33) माभूदफलशङ्का वः परदत्तेति पार्थिवाः। (34) Read स्वदत्ता फलमानन्त्यं। (35) Read परदत्तां वा। (36) Read हरेत। (37) Read वसुन्धरां। (38) Read विष्ठायां क्रमिर्भूत्वा। (39) Read पितृभिः सह पच्यते। (40) Read यदि च। (41) Read क्षितिरियं कुलटेव बहुप्रिया हतशरीरमिदञ्च विनश्वरम्।



87. *Bāmanghāṭi plate of* Rājabhanjadeva. (Reverse).



86. *Bâmanghâti plate of* Râjabhanjadeva. (Obverse).



88. *Gumsur copper-plate grant* of Netribhanjadeva I (Reverse).

89. *Gumsur copper-plate grant* of Netribhanjadeva, II (Obverse).

Line 11. सपदि सन्दति वो पुपदामल: [42] इति कमल-
„ 12. लावविन्दुलोला[43] श्ररमनरित्ता मनसा [44]
„ 13. जीवितञ्च। सकलमिदमूदाह्नवाथित ध्वान
„ 14. हि:[45] पुरूषै: परकीत्तयो विलोप्या:[46] ॥•॥

GUMSUR PLATES OF NETRIBHANJADEVA.

No. 88. Plate I (Reverse)

Line 1. श्रों स्वस्ति (।) जयतु कुसुमवाणप्राणविक्षोभदक्षं स्वकिर-
„ 2. णपरिवेषोर्जित्य जीर्णेन्दुलेखं (।) त्रि[1]भुवनभवनान्त-र्द्योतभा-
„ 3. स्वत्प्रदीपं कनकनिकषगौरं चारुनेत्रं हरस्य ॥ शेषाहे
„ 4. रिव ते फणा: प्रविरलरू[2]त्युद्गासुरेन्दुत्विष:, प्रालेया-
„ 5. चलशृङ्गकोट[3]य इव लङ्गन्ति येत्युन्नता:(।) नृत्ताटोपवि-
„ 6. घिटता[4] इव भुजा राजन्ति ये शाम्भवास्तेसर्व्वौघ-विघातिन-
„ 7. सुरसरित्तोयोर्म्मय: पान्तु व:(॥) विजयवाञ्जुल्वकात्
„ 8. श्रस्ति जयश्रीनिलय: प्रकटगुणग्रस्तसर्वरिपुस-

(42) सुकृतमद्य न चेत् क्रियते ध्रुवं सपदि धत्स्यति वोऽनुशयानल: ॥
(43) Read कमलदलाम्बविन्दुलोलां। (44) Read श्रियमनुचिन्त्य मनुष्य।
(45) Read सकलमिदमुदाहृतञ्च बुद्ध्वा न हि। (46) Read विलोप्या:।
(1) Read त्रि। (2) Read प्रविरल। (3) ट everywere appears like द। (4) Read विघटिता।

No. 89. Plate II. (Obverse)

Line 1. द्व: श्रीकल्याणकलशनामा राजा निर्धूतकलिक-
" . 2. लुष: भञ्जामलकुलतिलक: श्रीशत्रुभञ्जदेवस्य
" 3. नप्ता श्रीरणभञ्जदेवस्य सुनु: परममाहेश्वरो माता[5]
" 4. पितृपादानुध्यानरत: श्रीनेत्रभञ्जदेव: कुशली मच्छाडख-
" 5. ण्डविशय[6] राज्यागतकराजपुत्रांत्रि शतिदंडपा-
" 6. शिकान् दयाकालोध्यासितान्चारवहारिणो व्राह्मणां क-
" 7. रणान्सेभिंतिवासिजनपदांश्च यथार्हं मानयति वोध-
" 8. यति समादिशति च सर्व्वत: शिवमस्माकमन्यत् विदितम-
" 9. स्तु भवतामेतद्विषयसम्बन्ध: मच्छडग्राम: चतु[7]सीमाप-

No. 60. Plate II. (Reverse)

Line 1. रिच्छिन्नोस्माभि: मातापित्रोत्मनश्च[8] पुण्याभि-वृद्धये व्राज-
" 2. सनेयचरणाय वत्सगोत्राय् कण्वशाखाय त्र्यारिषे[9]प्र-
" 3. वराय वत्सभार्गवानुप्रवराय भट्टच्छेरस्य[10]स्वामिनो- नप्ताय[11]

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(5) Read मातृपितृ । (6) Read विषय । (7) Read चतु: ।
(8) Read मातापित्रोरात्मनश्च । (9) Read त्र्यार्षेय
(10) Read भट्टेश्वरस्य । (11) Read नप्त्रे ।

Line 4. भट्टकेशवदेवशुताय[12] भट्टरुद्रदेवाय भट्टादित्यदेवाय धारा-

„ 5. सलिलपुरस्सरेण विधिना प्रतिपादितः आचन्द्रार्क-तारायां

„ 6. नक्त अचाटभटप्रवेशत सर्व्वबाधापरिहारेण अकरत्वेन भव-

„ 7. द्भिधर्म्म[13]गौरवात् केनचिद्दशाहननीयः असमत्कुलक्रमसु-

„ 8. दारमुदारद्भिरनैश्च दानमिदग्नु[14]मोदनीयं लक्ष्म्यास्त-

9. ड़ित्सलिलतुदुदत्चञ्चलायानं फलयसशः परि

No. 91. Plate III. (Reverse)

Line 1. पालनञ्च ॥ उक्तञ्च धर्म्मशास्त्रे वहुभिर्वसुधा दत्ता राजभिः सग-

„ 2. रादिभिः (।) यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं। माभुदफल-

„ 3. शङ्का व[15] परदत्तानुपालनं[16] ॥ स्वदत्तां परदत्तांश्च[17] यो हरेति[18] वसुन्धरां। स वि-

„ 4. ष्ठायां क्रमिर्भूत्वा पितृभिः सह पच्यते (॥) षष्टिवर्ष-सहस्राणि स्वर्गे

„ 5. मोदति भूमिदः (।)आच्छेत्ता चानुमन्ता च तानेव[19] नरकं व्रजेत् (॥) इ-

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(12) Read सुताय। (13) Read भवद्भिर्धर्म्म। (14) Read कुलक्रमागतमुदारवद्भिरन्यै य दानमिदमनु (15) Read वः। (16) Read पालने। (17) परदत्तांस्वा। (18) Read हरेत। (19) Read स एव।

Line 6. ति कमलदलाम्बुविन्दुलोलां श्रियमनुचिन्त्य मनुष्य-
जीवितञ्च सक-

„ 7. लमिदमुदाहरन्ति बुध्वा न हि पुरुषैः परकीर्त्तयो
विलोप्याः[20] । स्वय-

„ 8. मादिष्टो राज्ञा दूतकोऽत्र श्रद्धश्रीस्तम्भदेवः
लिखितञ्च सान्धि-

„ 9. विग्रहिणे काककेन उत्कीर्णं ञार्कशालि-
दुर्ग्गदेवेन ॥ सा-

„ 10. ञ्छितं तण्डुलेनावाञ्छिकाया सम्वत्
माघशुदिसप्तमि[21] श्रीं

COPPER-PLATE GRANT OF VIDYADHARABHANJADEVA.

No. 92. Plate I. (Reverse)

Line 1. श्रीं (।) जयतु कुसुमवाणप्राणविक्षोभदक्षं स्वकिर-

„ 2. णपरिवेषोज्जित्या[1] जीर्णेन्दुलेखं (।) त्रिभुवनभवना-

„ 3. न्तर्योतिभास्वत्प्रदीपं कनकनीकष[2]गौरं विभ्रुनेत्रं

„ 4. हरस्य (॥) शेषाहेरव[3] ये फणा[4] प्रविलसन्तुग्ङ्गा-

„ 5. स्वरेन्दुत्विष[5] प्रलेया[6]चलशृङ्गकोट्य इव त्व-

„ 6. ङ्गन्ति यत्तूनता[7] (।)नृत्ताटोपविघट्टिता इव भुजा रा-

„ 7. जन्ति ये शाभवा[8] स्ते सर्व्वाघविघातिन[9] सुरस-

„ 8. रित्तोयोर्म्मयः पान्तु वः (॥) स्वस्ति विजयवञ्जुलकां-

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(20) Read विलोप्याः । (21) Read सप्तमी । (1) Read परिवेषोज्झित्य ।
(2) Read निकष । (3) Read शेषाहेरिव । (4) Read फणाः ।
(5) Read त्विषः । (6) Read प्रालेया (7) Read येत्युन्नताः । (8) Read
शाम्भवा । (9) Read विघातिनः । (10) Read वञ्जुलकात् चस्ति ।

90. *Gumsur copper-plate grant* of Netribhanjadeva, II (Reverse).

91. *Gumsur copper-plate grant* of Netribhanjadeva, III. (Obverse).



Seal of Vidyádhara Bhanjadeva.



93. *Copperplate-grant of* Vidyádhara Bhanjadeva, I (Reverse).



93. *Copperplate-grant of* Vidyâdhara Bhanjadeva, II (Obverse).



94. *Copperplate-grant of* Vidyâdhara Bhanjadeva, II (Reverse).



95. *Copperplate-grant of* Vidyádhara Bhanjadeva, III (Obverse).



96. *Copperplate-grant of* Vidyádhara Bhanjadeva, III (Reverse).



97. *Tálcher plate of* Gayāda Tungadeva, (Obverse).



95. *Copperplate-grant of* Vidyádhara Bhanjadeva, III (Obverse).



96. *Copperplate-grant of* Vidyádhara Bhanjadeva, III (Reverse).



97. *Tdlcher plate of* Gayâda Tungadeva, (Obverse).



101. *Tâlcher plate of* Kula-Stambhadeva. (Obverse).



98. *Tâlcher plate of* Gayâda-Tungadeva, (Reverse).

No. 93. Plate II. (Obverse)

Line 1. दस्ति[10] श्रि[11] विजयनिलय: प्रकटगुणगणग्र-

„ 2. स्तसमस्तरीपुवर्ग्ग[12]जित्वा धर्म्मकलशनामा रा-

„ 3. जा नोद्भूत[13]कलिकलुषकल्मष[14]श्रीरणभञ्जदेव-

„ 4. स्य प्रपौत[15] श्रीदिग्भञ्जदेवस्य नप्ता श्रीशि-

„ 5. लाभञ्जदेवस्य सुत: परमसाहेश्वरो मातृपि-

„ 6. तृपादानुध्यातो भञ्जामलकुलतिलको महारा-

„ 7. ज श्रीविद्याध[16]भञ्जदेवस्य कुशली रमलऽज-(खण्ड)

No. 94. Plate II. (Reverse)

Line 1. विषये यथानिवासिसामन्तभोगिभोगादिवि-

„ 2. षयजनपदं यथार्हं मानयति पुजयति[17] बो-

„ 3. धयत्यादिशति चान्यत् सर्व्वत: शिवमस्माकम-

„ 4. न्यत् एतद्विषयसम्बन्धतुण्डरावग्रामचतुसीमा[18]-

„ 5. पर्यन्त:[19] ग्रामोयं ॥ मातापित्रोरात्मनश्च पुण्या-

„ 6. भिवृद्धये भ्रचन्द्रार्क[20]सम कालं यावत् सलील[21]धा-

„ 7. रापुर:सरेण विधिना गुणानुराधात्[22] करत्वेन प्रामा

„ 8. उपमनुगगोत्राय दत्ते[23]प्रवराय वभ्रुचग्राख-

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(11) Read श्री। (12) Read त्रिवर्गं। (13) Read निर्धूत। (14) Read कलुषकल्मष:। (15) Read प्रपौत्र:। (16) Read महाराज: and विद्याधर। (17) Read पूजयति। (18) Read ग्रामचतु:सीमा। (19) Read पर्यन्तो। (20) Read आचन्द्रार्कक्षितिसमकालं। (21) Read सलिल। (22) Read गुणानुरोधात्। (23) Read दत्त or दत्तात्रेय।

No. 95 Plate III. (Obverse)

Line 1. य[24] गौरिचन्द्र: नप्ता गुरिदेवस्य सुत भाट्टदारु-

,, 2. खण्डी ॥ नाम्ने[25] प्रतिपादितोस्माभिस्तद्देवादतिध[26]

,, 3. र्म्मगौरवादस्माकमनुरोधाच[27] भविष्यद्राजके

,, 4. प्रतिपालनीयेत्युक्तञ्च धर्म्मशास्त्रे व्वेहुभिर्व्व-

,, 5. सुधा दता[28] राजभि[29] सगरादिभिर्यस्य यस्य यदा

,, 6. भूमिस्तस्य तस्य तदा फलं (॥) स्वदतां परदत्ता[30] वा

,, 7. यो हरेत वसुन्धरां (।) स विष्ठाया[31] क्रमी भूत्वा पि-

No 96. Plate III. (Reverse)

Line 1. तृभि[33] सह पच्यते (॥) माभूदफलशङ्का व: परदत्ते-

,, 2. ति पार्थिवा: (।)स्वदानात् फलमानन्त्यं परदतानुपाल-

,, 3. न[34] (॥) इति कमलदलाम्बुविन्दुलोला[35] श्रियमनुचि-

,, न्त्य मनुष्यजीवितञ्च (।) सकलमीद[36]मुदाहृतञ्च वुध्वा[37]

,, 5. नं हि पुरुषै: परकीर्त्तयो विलो[38] लाञ्छितं श्रि

तृकली-

,, 6. ङ्ग[39]महादेव्यतिजरिकेभ ॥ श्रीभट्टस्तम्भदेवमन्त्रीणा[40]वा[41]

(24) Read बहुधनाख्याय । (25) Read गौरीचन्द्रस्य नप्त्रे गुर-देवस्य सुताय भट्टदारुखण्डीनाम्ने । (26) Read मतिधर्म्मं । (27) Read रोधाच । (28) Read दत्ता । (29) Read राजभि: । (30) Read परदत्ताम्वा । (31) Read विष्ठायां । (32) Read क्रमिभूत्वा । (33) Read पितृभि: । (34) Read परदत्तानुपालने । (35) Read लोलां । (36) Read मिद । (37) Read वुद्ध्वा । (38) Read विलोप्या: ॥ (39) Read लाञ्छितं श्रीकिकषिड । (40) Read मन्त्रिणा । (41) The वा at the end of the line and the न्वा at the commencement of the next line, seem to be remnants of the inscription, originally engraved on these plates.

Line 7. व्वा प्रवेशित[42] केशवेन लिखितं सान्धिविग्रहिश्रिखम्भे-

,, 8. न[43] उत्किर्स्स[44] चाकुषसाली कुमारचन्द्रेन[45] ॥ थ ॥

TALCHER PLATE OF GAYADATUNGA.

No. 97. Front

श्रीगयाड़तुङ्गदेवस्य

Line 1. श्रों स्वस्ति श्रावबाधत[1]द्विपगण्डस्थलगलदविरलम-

,, 2. दमलितमधुकरावलीझंकृणैक[2]प्रदोषात् प्रवुध-

,, 3. तेय[3]विप्रवरैरिक्[4]सामयजुर्वेदध्वनी[5]भिनिर्दवहप्र-

,, 4. तिकृतसकलजनपदात् अनवरतद्विजहुतहु-[6]

,, 5. तधूमसंचयो प्रहसितसमस्तरिषि[7]वासकात्

,, 6. महापर्व्वताभिधानतोदपर्व्वतारिन्द्र(?) तुङ्गनरेन्द्रां-

,, 7. कितततनो[8] यसुगर्त्तमण्डलगतदूर्व्वारारातिमा-

,, 8. द्य[9]द्विरदवरघटकुम्भपिठ[10]प्रहारव्यालग्नमुक्ता-

,, 9. फलनिकरकरालासिधारा स्फूरन्तौ दृष्टा भग्नि

,, 10. निवारितप्रहसितवति यस्या[11]ग्रामे भूमौ स श्र[12]

,, 11. गयाड़स्तुङ्गप्रथितपृथुयशास्तुंगवंशादभुव[13] स-

,, 12. द्वियां[14]स्वयंभूतो निजभुजमहिमोर्जितपूजितश्र[15]

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(42) Read प्रवेशितं । (43) Read सान्धिविग्रहिकश्री स्तम्भेन ।

(44) Read उत्कीर्णं । (45) Read कुमारचन्द्रेन ।

(1) Read श्रावद्धोद्धत । (2) झङ्कृतैक । (3) Read प्रवुद्धतेन: ।

(4) Read विप्रवरैर्ऋक् । (5) Read ध्वनिभिर्निवह । (6) Read हुतधूमसञ्चय: ।

(7) Read समस्तर्षि । (8) Read तनौ: । (9) Read मादाद् । (10) Read पीठ । (11) Read भूग्निनिवारितप्रहसितवति यस्य ग्रामे । (12) Read श्री ।

(13) Read बभूव । (14) Read सद्वीर्या । (15) Read श्री: ।

Line 13. राजा वाणार्यशलो[16] सततमपि चला निश्चला यस्य
,, 14. लच्मिण[17] शाण्डिल्यगोत्रादुत्पन[18]रोहितागिरिविनिर्ग
,, 15. तराजाश्रि[19]जगत्तुङ्गरूपविर्द्दवन्वत[20]लान्ति तस्याम्ययो
,, 16. सलोणतुङ्गशृ[21]मानोर्जितविक्रम[22] तस्या वभूव ध-
,, 17. र्म्मो[23] दुग्धाब्धेरिव चन्द्रमा परममाहेश्वरसमधो-
,, 18. गतपञ्चमहाशब्द[24] श्रीगयाड़तुङ्गदेव कुषलो[25] ।
,, 19. एतन्मण्डलेस्मिन् भाविनो[26] सामन्तसामवाजिनि-
,, 20. जनजनपदा यथारिह वोधति कुषलयत्या
,, 21. दिशयतो[26] च विदितमस्तु भवताम्

No. 98. (Back)

Line 1. तुङ्गराविषयसम्वंधनामा इतोम्नाग्रामोयं च-
,, 2. तुसिमापर्यन्त[27] वरेन्द्रमण्डले मुघाउधभटग्राभे-
,, 3. विनिर्गत ओड्रविषये साविरभटग्रामवास्तव्य[28] का·
,, 4. शपगोत्र वछायन नैध्रूव प्रवर[29] यजुर्वेदाचर·
,, 5. णकण्वशाखाध्यायिन[30] भटपुत्रदेवशर्म्मपुत्रमसू-
,, 6. तधनशर्म्मणे ग्रामार्द्ध अशसविधि[31] विनिर्गत य·
,, 7. मगर्त्तमण्डलवास्तव्य[32] वछगोत्र[33] पञ्चार्षंप्रव-

(16) Read शलो: । (17) Read उत्तो: । (18) Read उत्पन्न: । (19) Read राजश्री: । (20) Read वीर्य्यबलान्वित: । (21) Read श्रो: । (22) Read विक्रम: । (23) Read धर्म्मज्ञो । (24) Read समधि गतपञ्च-महा शब्द: । (25) Read कुशलो । (26) Read भाविन: and यथार्हं वोधयति कुशलयत्यादिशति । (27) Read चतु.सीमा पर्य्यन्तं । (28) Read वास्तव्य: । (29) Read काश्यपगोत्राय वात्स्यायननैध्रुवप्रवराय । (30) Read ध्यायिने । (31) Read भूमिपविधि । (32) Read वास्तव्य: । (33) Read वात्सगोत्र: ।

Line 8. र-यजुर्वेदाचरण-कण्वशाखाध्यायिन[34] भटपु-
,, 9. त्र-वासुदेवलक्षरसुत एरूकानम् मांशच-
,, 10. तुर्थ माल भटपुत्रवासुदेवसुत रामदेव
,, 11. मांश चतुर्थ माल तृणोदकरूप्यष्टचत्वारि
,, 12. अङ्कि कप्यञ्चत् ताम्ब्रशाषनिकृत्य[35] प्रदत्तोस्मा
,, 13. भि[36] याव[37] चन्द्रार्कतारका-अचटभटप्रवेस स्व-
,, 14. दाता परदत्तम्वा यो हरेति वसुन्धरा सविष्ठ-
,, 15. यां कृमिभूत्वा पितृभि स्सह पच्यते इति ॥[38]

TALCHER PLATE OF VINITATUNGA.

No. 99. (Front)

श्रीविनीततुङ्गदेवस्य

Line 1. ओं स्वस्ति आवद्धस्थलद्विपगण्डस्थलगलदविरल-
मदमलितमधु-
,, 2. करावलीभंकृत[1]कप्रदोषात् विवध्यतेय[2] विप्रवरे-
[3]रीकसामयजुर्वेदध्वनिभि
,, 3. न्निर्वेद्धप्रतिकृतसकलजनपदात् अनवरतद्विज-
हुतराहुतधूमसुरयोः[4] प्र-
,, 4. हसितसमस्तऋषि[5]वासकात् महा-
पर्व्वतोदारिन्द्रत् (?) तुङ्गनरे-

(34) Read ध्यायी। (35) Read ष्येतत् ताम्रशासनीकृत्य। (36) Read प्रदत्तोऽस्माभिः। (37) Read यावच्चन्द्रार्कं। (38) Read स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते।

(1) Read भङ्कृतैक। (2) Read विवृद्धतेजः। (3) Read ऋक्सामा। (4) Read हुतधूमसमयः। (5) Read समस्तर्षि।

Line 5. न्द्राङ्किताभिधानयमगर्त्तमण्डलगतदुर्व्वाराराति-
मायद्विरदवरघटाकु-

„ 6. म्भपीठप्रहारव्यालग्नमुक्ताफलनिकरकराला-
सिधारास्फुरन्ति[8]

„ 7. दृष्ट्वा भुग्विनिवारितवतो ग्रामे यस्या स श्रीमान्वि-
नीतर्तुङ्गप्रथि-

„ 8. तपृथुयशस्तुङ्गवंशादभूव सद्वीर्य्यास्त्र्यभुतो निजभुज
महिमो-

„ 9. पार्ज्जितश्री राजा वाणार्थ्यिशलो: सततमपि चला
निश्चला यस्य लक्ष्मी[10]

„ 10. शाण्डिल्यगोत्रादुत्पन्न[11] रोहितागिरिनिर्गत:
श्रीराजा विनीततुङ्ग[12] विद्या-

„ 11. रूपवीर्य्यवलान्वित: यस्यान्वय: खड्गतुङ्ग
श्रीमानुर्ज्जितविक्रम[13] तस्या[14] वभूव

„ 12. धर्म्मराज्ञो दुग्धाब्धेरिव चन्द्रमा[15] ॥ परममाहेश्वर[16]
समधिगतपञ्चमहाशब्द[17] मल-

„ 13. नृपतितुङ्गमहाराजराणक[18] श्रीविनीततुङ्गदेवकु-

No. 100. (Back)

Line 1. शलो । एतदीययमगर्त्तमण्डलेस्मिन् भाविनो
राजानक-राजपुत्र-मांडलिकपु-

---

(7) Read माद्यद्दिरद । (8) Read धारा: स्फुरन्तो: । (9) Read प्रथित-पृथुयशा । (10) Read लक्ष्मी: । (11) Read पन्नो । (12) Read तुङ्ग: (13) Read विक्रम: । (14) Read तस्य । (15) Read चन्द्रमा: । (16) Read माहेश्वर: । (17) Read शब्द: । (18) Read राणक: ।

Line 2. त्र-कुमारामात्य-परिक-दण्डपाशिक-स्थानान्तरिक-
सामन्त सामराजिक-प्र-

,, 3. क्रतिक[19] भट्टवल्लभजातीयान् मानयति वोधयति
कुशलयति भाज्ञापयति च

,, 4. विदितमस्तु भवतां एतद्विषयसम्बन्ध[20] मण्डपण्ड-
ग्राममीश्वरतान्त्र सा

,, 5. शनी(क्र)ताईग्राम[21]भट्टपुत्र चक्रदत्तं ॥ पुण्डवेरम-
विनिर्गतभट्टपुत्र-

,, 6 चक्ररक्षितक्षणम् ॥ साधारणसुतवलभद्रपति-
गौतमगो-

,, 7. त्र उतथ्यप्रवर रोयरावास्तव्य[22] ॥ अथावस्तुविनिर्ग-
तभट्टपुत्रल-

,, 8. खादित्त[23] ऊज्ज्ञालसुतवलभद्रपति[24] अर्द्दग्राम[25] एवं
.महारा-

,, 9. जेन विनीततुङ्गेन प्रदत्तोऽस्माभि[26]धर्म्मगौरवात्
परीपालनीय[27]

,, 10. काषपगोत्र वत्सार नैध्रु पप्रवर भट्टकुलाय[28] ॥
मल्लचट्टभट्ट भादि त-

(19) Read प्रकृतिक: । (20) Read सम्बन्ध: । (21) तामग्रामोत्कीर्णता-र्द्धग्राम । (22) Read प्रवर: and वास्तव्य: । (23) Read अथवास्तु विनिर्गतभट्टपुत्रलखादित्य । (24) Read पति: । (25) Read अर्द्धग्राम । (26) Read धर्म्म । (27) Read परिपालनीयं । (28) Read काश्यपगोत्राय वत्सारनैध्रुवप्रवराय भट्टकुलाय ।

Line 11. त्व स्थानादिगुल्मकसर्व्वपीड़ावर्ज्जितोचल्लखरी-
प्रवेशतया भूमिछिद्रापि

„ 12. न न्यायेनाचन्द्रार्कक्षितिसमकालं मातापि-
त्रोरात्मनश्च पुण्याभिवृद्धये

„ 13. स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां स वि-
ष्ठायां कृमिर्भूत्वा पितृभिः स

TALCHER PLATE OF KULASTAMBHADEVA.

No. 1e1. Obverse

श्रीकुलस्तम्भदेवस्य

Line 1. ओं स्वस्ति । जयति भुजगभोगपरमालवः
सर्व्वज्ञः सर्व्वक्षण्यापिहरप-

„ 2. दाम्नरेणवः। स्थितिभुवनविदिते शुल्कीकांश-
वंशभूषणो राजो-

„ 3. त्तम[1]सीतकाञ्चनसूभव[2]निजभुजवज्रविनिर्ज्जित-
[3]दुर्ड[4]रवैरी वारणगिरी-

„ 4. साज्जातः[4]सतो मृहानृपति[5] श्रीमवी[6]क्रमादित्यः
परमनामाधिप-[7]

„ 5. श्रीमत् कुलहस्तंभः तस्मा[8]द्यार्य[9]रणसाहसा[9]द्यतः
प्रताप-

---

(1) Read राजोत्तमः। (2) Read शोभनः। (3) Read वैरिवारण। (4) Read गिरौश्चाज्जातोश्च तो। (5) Read महानृपतिः। (6) Read श्रीमद्-विक्रमादित्यः (7) Read परमनामाधिपः। (8) Read तस्मादार्य। (9) Read रणसाहसोद्यतः।

Line 6. भस्मीकृतवैरिविगृहस्त्रिवर्गसम्मानित[10]साधुसम्मत:
पृथिव्यां

„ 7. ततो व्यंजायत सकलभूपालमौलीमालालालित:
चरणयु-

„ 8. गलो नैर्म्मल[11]करवालकिरणभासुरो कैदालाधिवासी

„ 9. श्रीस्तम्भेश्वरीलब्धवरप्रभावो महानुभाव: परममाहेश्व-

„ 10. रो मातृपितृपादानुध्यायी समधिगतपञ्चमहा-
शब्दो म-

„ 11. हाराजाधिराज: श्रीरणस्तम्भपरमनामधिप परम-
भट्टरक-[12]

„ 12. श्रीकुलस्तम्भराणक: कुशली मण्डलेस्मिन्वर्त्तमान-
भविषत्म्महा[13]सा-

„ 13. मन्तराजपुत्रान्नियुक्त दण्डपाशिकानन्यान्यपि राज-
प्रसादिना[14]चट्टभट्ट-

„ 14. महासामंतभागजनपदाद्दानधिकरणजनान्
यथार्ह मानयति बो-

„ 15. धयति समादिशति आज्ञापयति विदितमस्तु भवतां
पश्चिमखण्डपू-

---

(10) Read सम्मानित: । (11) Read निर्म्मल: । (12) Read परम-भट्टारक । (13) Read भविष्यन्महा । (14) Read प्रसादितान् ।

No 102 (Reverse)

Line 1. र्व्वविषये सिङ्ग्रामचतुःसीमावच्छिन्नताम्र-
शासनः चन्द्रार्क-

„ 2. क्षितिसमकालं मातापित्रोरात्मनश्च पुण्ययशोभि-
वृद्धये ॥ भट्ट-

„ 3. पुत्रविश्वरूपः उतथ्यस्य गोत्रस्य त्रिवारेषय[15] प्रवरो[16]
भवताम्[17] म-

„ 4. ङ्गलर्व्वलीविनिर्गत[18] भट्टपुत्रयदुसुत अनन्तरूपसुतः
दक्षिणा-

„ 5. य[19] संक्रान्तौ । आक्षेपविधिधर्म्मेणाकरत्वेन
प्रतिपादितः ॥ उ-

„ 6. क्तञ्च धर्म्मशास्त्रे वहुभिर्व्वसुधा दत्ता राजभिः सगरा-
दिभिः यस्य यस्य

7. यदा भूमिस्तस्य तस्य तदा फलं ॥ माभूदफलशङ्का
वः परदत्ते-

„ 8. ति पार्थिवः[20] । स्वदत्ता फलमानन्त्यं परदत्तानु-
पालने ॥ स्वदत्तां प-

„ 9. रदत्ताम्वरस्य[21] रदत्तांम्वा यो हरेत वसुन्धरां ॥ स वि-
ष्ठायां क्रमिर्भूत्वा

---

(15) Read वार्षेय। (16) Read प्रवराय। (17) Read भवते।
(18) Read विनिर्गतः। (19) Read दक्षिणायन। (20) Read पार्थिवाः।
(21) Omit underline portion.



101. *Talcher plate of* Kulastambhadeva, (Obverse)

102. *Talcher plate of* Kulastambhadeva, (Reverse)

Line 10. पितृभिः सह पश्यति ॥ वहुनात्र किमुक्तेन संक्षेपा-
दिदमुच्य·

" 11. ते ॥ स्वल्पमायुश्चला भोगा धर्म्मो लोकद्वयक्षमः ॥
इती[22]

" 12. कमलदलाम्बुविन्दुलोलां श्री[23]यमनुचिन्त्य ॥
एषा[24]सिद्धिग्रामः

" 13. प्रयत्नादेदरूग्राम[24] २॥ दूर्व्वादासेन उत्कीर्णं इति ॥
चतुःसीमापर्यं·

---

(22) Read इति। (23) Read श्रियमनुचिन्त्य। (24) Obscure.

INDEX.

NOTICE.

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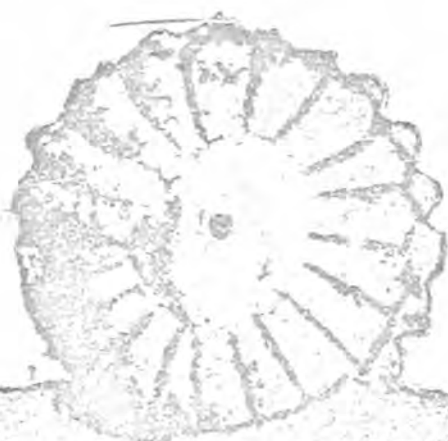
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85. *Bámanghâti plate of* Ranabhanjadeva. (Reverse).